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MORAL AND RELIGIOUS
SKETCHES AND COLLECTIONS,

WITH

Incidents of Ten Years' Itinerancy in the West.

BY

REV. ANDREW CARROLL, A. M.

VOLUME I.



CINCINNATI:
PRINTED AT THE METHODIST BOOK CONCERN,
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PREFACE.

WE have written and collected the following pages to preserve what otherwise might be lost, and we give the reader the *incidents* that occurred under our notice for the *first* ten years of our itinerancy. Additionally, we furnish him *collections* of the best and purest literary and moral extracts, in a greater variety than is in most of books published in this, or any other country.

We intend, Providence permitting, to succeed the present volume with two others. Hence, we wish here to say, that brief *sketches* of ministers and others shall be inserted, if obtained in time.

It is a nice matter to combine elegance and depth, beauty and taste, in a work of such variety. We have followed nature in her unclassified variety, rather than systematic precision, in our *gatherings*.

To use the sentiment of another, it is "safer to think what we say, than to say what we

think,"—to think more than one has read, and to read more than one has written, and write more than one publishes, is wise.

Every writer ought to consider, that for six thousand years men have been "*cold* in their gratitude and *ardent* in their revenge." The first is of brief existence, the second seldom dies. However—

"Virtue alone outbuilds the pyramids,
Her monuments shall last, when Egypt's fall."

The writer and compiler cherishes sweetly the memory of many laborers in our Master's vineyard, as well as many Christian friends; some of whom we may meet again, others not till we meet with palms in our hands and crowns on our heads.

In our opinion, every publication should have intrinsic merit enough to justify one to read it. We abhor sickly sentimentalism, that which neither enlightens the mind, or, in the true moral sense, expands and purifies the heart.

It is due to state, that a few of the incidents in the following pages, are here presented without credit to the respective writers. The only reason for this is, those pieces have been

gathered, not with the intention to republish them, so they have been cut out hurriedly from respective publications without the author's name, and in other instances, they had no name.

We wish to say, here, to all concerned, when we find the proper authors we will, in due time, give them credit.

We will call the reader's attention, in particular, to the *chronology* as herein presented. This, likely, is worth the price of the volume itself.

A. C.

DECEMBER, 1856.

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SKETCHES AND COLLECTIONS.

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SKETCHES AND COLLECTIONS.

CHAPTER I.

INCIDENTS CONNECTED WITH THE EARLY LIFE OF THE WRITER.

IN company with father, mother, and two brothers, and one sister, the writer landed from Ireland, in the city of Quebec, in British America, on the 25th of May, 1829.

Quebec is an ancient city, discovered and founded by the French. Canada was discovered by Jacques Cartier, of St. Malo, in France. He sailed from this place with two ships of only about twenty tons each, on the 20th of April, 1534. On the 13th of July, 1608, the celebrated navigator, Samuel Champlain, advanced still farther into the interior, and founded Quebec on a most commanding promontory, on the north side of the river St. Lawrence, formerly called by the Indians, Great Hochelaga, as Quebec likely comes from *Quilibec*, which means a bold and lofty promontory, originating from the first view in sailing up the river. At this time sundry Indian tribes occupied the country, who were hostile against their new neighbors—the French—who occupied the country till 1759, a period of about one hundred and fifty years. In 1755 a war broke out between England and France,

and in 1759 the English fleet reached the island of Orleans with an army of eight thousand men, commanded by General Wolfe, a brave young officer of about thirty-five years of age. The French had an army at the same time of ten thousand men, beside the garrison at Quebec, consisting of about two thousand.

Wolfe effected a landing on the heights of Abraham, above Quebec; this daring act was done on the 12th of September, 1759, with surprising intrepidity. His ships of war sailed nine up the river, but dropped down silently to Wolfe's Cove. This feint deceived M. Bourgainville, who, with a division of the French army, had sailed before him to hinder the British from debarking. At eight o'clock they commenced ascending the high plains of Abraham; Marquis de Montcalm, the brave French commander, contended against Wolfe valiantly, with rather a scattered condition of his army; but the most extraordinary bravery was displayed on both sides. Wolfe expired victoriously; and Montcalm, of equal bravery, died of his wounds a few days after the battle. So often it goes with the great and the brave.

In the fall of 1829, the writer, in connection with the family, sallied from the above-mentioned city for parts unknown to them; but, finally, after a passage of some hundreds of miles up the St. Lawrence, etc., we landed at Bellville, on Bay Quinte. Here we got along as we could for about three years. The country was superior to that around Quebec, in point of both soil and climate. The society was better suited to us than that in Quebec; but hardships and deprivations we faced on every side.

In the autumn of 1832 we removed to the far-famed United States, and located near Plainfield, Coshocton county, Ohio. Here the frank spirit of the citizens appeared more congenial than elsewhere in our journeyings. Some attention was paid to religious matters and education. The writer soon became engaged in school-teaching for nearly one year and a half without losing a single day. When he came to Ohio he was in the twenty-first year of his age. In the autumn of 1834 he visited Canada West, and tarried till the following spring. It appeared to us that there was a golden region somewhere, though it appeared still ahead, proving that the more one travels for happiness in gold, or honor, or pleasure, the more will they be disappointed. *True* happiness will not be found in the things of earth.

After having traveled from Quebec to the neighborhood of Lake Huron, we saw and realized many things. We had crossed the Atlantic in the ship *Sir Watkin*; the captain's name was Sanderson, a clever, wicked sort of a man, but who, on the whole, was deemed a clever commander. Father was a sort of a Methodist exhorter; and, having favor in the eyes of the Captain, was permitted to hold religious service in the ship, particularly on Sabbath; this gave some offense to the Papists, who numbered about equal with the Protestants—in all about two hundred passengers. The baser ones of the Romanists said they would be revenged on F. Carroll for his heretic preaching. The night after we landed, those ruffians broke into the house we were occupying for the present, and threatened destruction to all of us; but apprehending that we had fire-arms with us, the

contents of which they dreaded, they soon withdrew, without molesting any of us. In the mean time, we had only a single pistol with us. We appeared to be providentially protected from assault from those malicious men.

The following is a correct narrative of an occurrence, near the city of Quebec, soon after we landed. There were three of us engaged in it; namely, Andrew, John, and Francis.

A SUPPOSED BATTLE WITH BEARS.

Three small Irish boys prepared their guns, etc., to have a hunt in the forest adjoining the city. On their way thither, A. espied a small, blackish snake, the first he had ever seen, he immediately fired on the *creature*, but without drawing blood, or ever seeing it again. It was soon announced to the brothers the great discovery and danger which might befall them from snakes amid the long grass of that marshy vale.

This was but a memento of future danger, for as those three, not very heroic hunters, proceeded, they met with a most alarming occurrence. Hearing so much, when in the Emerald Isle, of bears in the new world, they were greatly on the look-out for these animals. And as snakes and bears made up the sum total of their terror on this occasion, their guns were reprimed, and all things put in order. They had learned that companies of bears came out of the woods, together at certain seasons, and, for all they knew, this might be the time, though it was only about the first of June.

As they wearily passed along, one heard a terrible

groan from the throat of some awful animal, a halt was called—the hour of battle had come, and since the days of the Norman conquest, a period of seven hundred and seventy years, up till the reign of Victoria, wherein thirty-five persons held kingly office, amid all its history of terror, nothing like the present crisis had happened to those poor fellows. They wished themselves billions of miles away. They stood in silent halt, waiting to see the bears, but none as yet appeared; but now another hoarse croak, and again another, the alarm increases: “J.” says A., “What shall we do?” The latter being the oldest, instinctively took the command. His orders were, “Stand still; and if they come out, fire on them; try to hit them on the head!” But another roar, and another, and yet another: mercy, mercy, there are hundreds of them! The youngest of the three began to express doubts of life. “They will surround and kill us all. What will we do? Let us run.” J. says, “How can we run? we are surrounded; we must fire on them, live or die!” A pause from the uproar of the growling animals ensues. The boys sneaked away to the top of a fence near by, thinking they would be more defensible. Guns were kept in readiness; all eyes were in search to see the first bear, that his blood might be shed, as a terror to others. A council was held—yet not in due form—and it was concluded, from the present position, a retreat might be obtained, though it was deemed dangerous to run, yet from the apparent number of the bears, it was thought unsafe to fight them. The boys made the best of their heels, like girls in the dance, and after a distance of two miles, made their way to the city. Deeming it unsafe

to stop even then, lest the bears were after them in their rage, so they continued on the full race, covered with perspiration and dust, etc., till they arrived at home.

The citizens wondering at the strange affair, seeing three boys, well armed, running for life, said, "What caused all this? Are the officers of the peace after them? Something must be the cause of this." Breathless, or nearly so, and terribly alarmed at last, they got home. Some of the neighbors came running to learn the cause of the conflict. These three hunters, in much trembling and broken enunciation, got out the words, "We have escaped from being surrounded by bears; we have saved our lives, and that is all!"

Immediately a few young gentlemen prepared their guns to have a real battle. In the mean time, one asked the boys, if they had seen the bears, they answered, "No; but we all heard them!" "What sort of a noise did they make?" "Why, they croaked and roared tremendously!" "Why!" said one of the company, while preparing their guns, "A., it was nothing under the heavens but *bull-frogs*, which now in spring, after a severe winter, are raising their greeting notes to every passer-by." "Bull-frogs! What are they? Could they make such a terrible noise? No; never! What are they like? How do they roar?"

After some subsequent remarks touching the genius of those creatures, the whole company agreed that it was the poor *frogs* and not the *bears*, which had so alarmed our forensic hunters. Laugh succeeded laugh, and still outbursts of laughter at the noble-

ness of the rencounter, the bloodless warfare, and the happy escape.

These three young gentlemen will never forget this sad, yet consoling rencounter, with the croaking tribes of Lower Canada. From the dreadful battle of Waterloo, to the more recent battle and triumphs of these United States over fallen Mexico, none, to those boys, ever equaled the battle in the vicinity of Quebec.

The writer, on the 15th of November, 1830, sought religion by reading the Holy Scriptures; confession of sins to the Lord only; and, especially, by prayer and believing in Christ. On Sabbath evening having attended a Methodist prayer meeting, he fully determined to forsake the ways of sin; in the evening he sought faithfully, and obtained pardon through the blood of Christ. On the Sabbath following, he met, for the first time, of his own accord, in a Methodist class meeting, which was the commencement of his union with the Methodist Episcopal Church.

On the 17th of May, 1834, our venerable parent, Francis C., departed this life, after an illness of about six weeks, occasioned by dyspepsia. He died in peace, after having received the sacrament of our Lord's supper. He had been a member of the Wesleyan Methodist Society in Ireland; and, finally, of the Methodist Episcopal Church. He had not been a good, temporal economist, yet he left enough to pay all his debts, and a little over.

The writer of this work, in the beginning of 1833, commenced exhorting in the Methodist Episcopal Church; and the 27th of April, the year following, he preached his first sermon in Johnson's school-house, so called in the neighborhood of Plainfield.

This year we traveled considerably. The following year—1834—the cholera visited sundry parts of the country, where we traveled; namely, Cleveland, Detroit, Amertsburg, and St. Thomas; the last two places are in Upper Canada; or, as it is called, Canada West. We took the rounds of a very large circuit this year. We returned from Canada in May, 1835; and the quarterly meeting conference of Roscoe circuit, Zanesville district, Ohio conference, recommended us to the Ohio annual conference the following September 19th. We were accordingly admitted on trial at the conference held this year at Springfield.

Rev. John Ferree was the presiding elder at the time on the Zanesville district; being admitted, our name was placed on the Minutes of the conference accordingly; and we were sent as junior preacher with Rev. Henry S. Fernandes, on Norwich circuit. A more honest, careful, and prudent administrator of Discipline could not be. He was truly a father to us in the commencement of our traveling career. His good lady was truly a helper in the labors of the Gospel, and a mother to young preachers. Our beloved friend, Fernandes, is now dead in body, but his soul is *beaming* with those in white robes, and palms in their hands in endless life.

We shall never forget the courtesy, sweetness, and religious devotion of our venerable Fernandes. May the rich and variegated blessing of Heaven constantly abide with his precious family, till their reunion in the better land! Our *home* on this circuit was with Fernandes, Carr, Honald, Roe, Thompson, Spry, Bower, and a number of other persons, all of which are to this day fragrant to our memory. May the blessings of

the God of Israel, the prosperity of Joseph, and the honor of Judah abide with our friends!

We must not forget to mention our beloved presiding elder, this year, Rev. David Young, to us of precious memory. We deem him now as then, a true friend in every sense; and he ranged in our mind one among the chief of great men—a clear, true, and terse preacher of the everlasting Gospel.

Our venerable, but now widowed mother, lives about fifteen or twenty miles from our first circuit; we went home about every six weeks to see her, and a junior brother, and a sister, who lived with her. We had an older brother, who left home unknown to his parents, and remained away till after our father's death, which absence caused the heart of his parents many a sigh. On his return, his manners were considerably corrupted. When we heard last from him he was in the south.

We attended some time previous to this a Methodist camp meeting in Coshocton county, on Stafford's camp-ground, so called, in company with cousins Mrs. R. Johnson, J. M. Johnson, Miss Jane Johnson, and others. This was the first meeting of the kind we ever attended. What a multitude of people collected to one place in the forest. Among other ministers present, were Rev. L. L. Hamline and Rev. William B. Christie, then in the full bloom of their glory. On Sabbath they both preached in immediate succession at eleven o'clock. Seldom, if ever, have we heard such a grand display of Christian eloquence, such divine power, or superhuman glory. Such sermons are *nondescript*. To the writer and his company a dark cloud was close by: on our leaving the place,

Johnson's horses ran off, and dragged him under the wheels, breaking his limbs. This occurrence saddened us much, and left us to return home as best we could.

Some time after this we attended another meeting of the same sort, a few miles from Newcomerstown; here we made our first acquaintance with the venerable Rev. William Swayze, who has since been taken to Abraham's bosom. Here, too, we saw, for the first time, Rev. W. R. Davis, then an exhorter in the Church. It rained considerably during this meeting, particularly on Sabbath, on the afternoon of which it was deemed better, after the prayer meetings in the tents, to have the mourners gathered into a meeting-house near at hand. Brother S. had charge of the meeting: he placed door-keepers to the doors to let none in, save seekers of religion, and some to sing and pray with them. The writer was present, and witnessed the occurrences of the evening, or rather the whole night. Fifty-three were knelt, praying with sighs and tears for the pardon of sin, the greater part of whom, before morning, embraced religion. O, what a night of praying and praising! Some of those, who then wept and sighed, have returned "to Zion with songs and everlasting joy upon their heads."

"There is my house and portion fair,
My treasure and my heart are there,
And my abiding home;
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come."

CHAPTER II.

OUR FIRST YEAR'S ITINERANCY.

OUR first itinerant sermon was preached on September 6, 1835, in Norwich, Muskingum county, Ohio. In the evening we tried to preach from Luke xiii, 24. This was a small circuit for the times at least, and the societies appeared to be very orderly. We seldom protracted any meeting more than two days. The ingathering was comparatively small, but few removed by letter, and few received by letter, yet we had a small increase. In 1836 the Methodist Book Rooms in New York were burned down. It was a great loss to the connection. Collections were made throughout the country to rebuild; we made our contribution, and did what we could to collect for the above object.

This year we read Mr. J. Wesley's Sermons, and other theological works. We had but a meager idea of true practical efforts. One starting in the itinerant field as a Methodist preacher, has much to learn, and considerable to unlearn, in respect to former habits. They have much to learn of themselves, of mankind, and especially of their relation to God and his cause.

The membership of the Methodist Episcopal Church, in the Ohio conference, numbered this year 63,618, with one hundred and thirty ministers in the traveling connection, and about the same number of local preachers.

We closed this year's labor with a camp-meeting,

near Mr. Donald's. It was a tolerably good meeting, conducted after the old fashion. Rev. H. S. Fernandes had charge of the meeting. Rev. William Simmons, who was stationed in Zanesville, was present; so was a minister from the Baltimore conference, Rev. Wm. Monroe, and a number of other ministers. Some thirty united with the Church on trial. The members of the Church were much revived, and the work afterward appeared on the circuit to receive a new impulse.

This year we received a copy of the Greek Scriptures, and applied ourselves to the study of the language.

The following may not be uninteresting to the reader: Over the territory of Ohio, Congress appointed Arthur St. Clair governor in the year 1788. In 1802 the Constitution was adopted, and Ohio was admitted into the Union. The following have been the governors of the state, in consecutive order—the Constitution was adopted by a vote of the citizens. The first governor was Edward Tiffin, March, 1803; the second was Thomas Kirker, president of the senate, acted governor part of the year 1808; Return Meigs, 1810; and Othniel Looker, part of the year 1814; Thomas Worthington, 1814; and Ethan A. Brown, in 1818; Allen Trimble, part of the year 1822; Jeremiah Morrow, 1822; Allen Trimble, 1826; Duncan M'Arthur, elected in 1830; Robert Lucas in 1832; Joseph Vance in 1836; Wilson Shannon in 1838; Thomas Corwin in 1840; Wilson Shannon again in 1842; Thomas Bartley acted governor in 1843; Mordecai Bartley in 1844; Wilson Bebb in 1846; and Seabury Ford in 1850.

The second Constitution of the state of Ohio was adopted by the citizens—16,288 of a majority in favor of it—on June 17, 1851. Reuben Wood was elected governor under the new Constitution, in the autumn of 1851; and he was again elected in 1853; and William Medill in 1854; and the Hon. S. P. Chase in the fall of 1855, commencing his reign March, 1856.

CHAPTER III.

INCIDENTS CONNECTED WITH OUR SECOND YEAR'S ITINERANCY.

It was not the order of the day for junior preachers to attend the annual conferences till they were eligible for admission into full connection—after two years' trial and examination before a committee appointed by the previous conference of their own members.

In the autumn of 1836, the annual conference was held in Chillicothe, Ohio.

Our appointment for this year was to Cambridge circuit, in company with Rev. B. F. Myers in charge, who, after two weeks, came to the circuit. Sister M. was in very delicate health, and remained so all this conference year.

A traveling minister on a large circuit has constantly new scenes, and particularly junior preachers, as we who have no home of our own, and who are at all times cast upon the liberality and goodness of others. Tarrying sometimes in the log cabin, and

sometimes in the stately mansion house; sometimes on meager, and sometimes on good fare; sometimes among friends, and sometimes among those not so friendly.

In the fall season of this year, the minister in charge ordered us to fill an engagement of his at a quarterly meeting in Senecaville, on Summerfield circuit, in the bounds of the Pittsburg conference. Reluctantly we went. When we came to the place, we were welcomed by Revs. S. R. Brockunier, John J. Swayze, and E. Taylor. The first named was the presiding elder, the others were the stationed ministers of the circuit. Being a stranger, of course we were invited to preach on Saturday evening. We so attempted it from Luke xiii, 24, but the pulpit being enormously profound, we could hardly speak over it; and the congregation being strange, and, in short, we being soon completely "*brushed*," the sermon was any thing but what it ought to be.

On Sabbath morning we had a love-feast, which was a good meeting. In the morning, brother Brockunier gave us orders to go and preach in the Lutheran meeting-house, as the Methodist meeting-house, though a tolerably large brick building, could not hold the congregation. Rev. J. J. Swayze came with me, whom we prevailed on to preach at the time, and after some hesitancy he agreed, and the sermon was certainly good in matter, manner, and effect. At dinner the presiding elder asked us how we got along. We answered, very well, sir. This answer was unexpected, so he made farther inquiry. We then had to come to the point, and give a direct answer, that brother Swayze preached. "Well," said he, "you go

back and preach for those people this evening, at six o'clock." We agreed on the condition, if the fires and light were ready at the time. We made sure to secure a local preacher who could sing, or preach, if need be. The time came for the evening service: we attended; the house was pretty well filled, and fires in good condition, but the house was not lit up, so we told the local preacher to preach; as for us, our mission was fulfilled; accordingly we left, and came down to the Methodist church. After we came to Rev. Thos. Taylor's, at whose house we all put up for the time being, brother Brockunier asked what brought us so early into the Methodist church, we soon gave him to understand the cause. "Well," said he, "you preach to-morrow morning in the Methodist church, at ten o'clock, and I will see that you try, at least." We might have eluded him here, had we known where our horse was, but not knowing this, we saw no come-off.

The time on Monday morning came, so we hastened to the place of worship, and knowing that the pulpit was too deep for us, we met on the way a four-square stone, as a block to stand on; we supposed it would suit very well; so we carried it up the aisle, and into the pulpit, and mounted it, and took up the hymn-book, and commenced giving out the hymn, before the preachers got in. Brother Swayze beckoned to us to get off the stone, as it might injure us to stand on it; but we thought otherwise, and continued on it till the close of the service.

Our text was Romans i, 16. We labored under a strange pressure of mind, which soon became fanned up into a fiery zeal, and from one point of the moral

compass to another, we were tossed to and fro, for an hour and a half, under the heavings of an earthquake-like passion. The congregation was, before we commenced, under awakening grace, so that now they were the easier moved. Some jumped up to their feet, praising God with a loud voice; others were on their knees, praying for mercy; some excited in one way, and some in another. Brother Brock-unier told Swayze to pacify the people, which could not be done. At last, the preacher invited all who were seeking religion to come to the altar of prayer; as many as could come did so. The meeting continued nearly all day; some thirty-five or forty professed religion. This was the end of the meeting; it was not protracted, although it undoubtedly should have been. The next day we had to ride about forty miles, on horseback. It snowed nearly all day, but notwithstanding this, it was one of the happiest days of our lifetime.

The grandest display of superhuman power we ever felt was on the above-mentioned occasion. Often have we striven to preach from the above text, but never have realized half the inspiration. The above is a very meager description of it—another could write it better than we, far better and more satisfactorily, indeed.

“A want of occupation is not rest, a mind quite vacant is a mind distressed.” The mind demands action—action, strenuous, courageous *action*—in order to its healthful, vigorous growth.

This is the 24th of December, our birthday. We were born on this day, A. D. 1810, in Monahan county, Ireland. Twenty-six years of our earthly

pilgrimage are gone for ever. How much of this time has fled for comparatively nothing.

“Mercy, good Lord, is all I crave,
This is the total sum,
For mercy, Lord, is all my plea,
O, let thy mercy come.”

At a protracted meeting at Salem, sixty-four joined the Church on trial; the meeting was continued nine days. At another meeting—nine days—at Cumberland, twenty-seven united with the Church, the greater part of whom, at both meetings, bore a clear testimony that their sins were pardoned. We have labored constantly for the last six weeks, more than we were actually able; hence unwell the last few days. We feel a severe pain in the right knee, which, after some days' experience, proves to be rheumatic. For the first time we have taken a dose of calomel. Have a fever in the afternoons, but I still preach—have filled all my appointments save three, and have been sick for ten days. Mother's health is poor; she complains of a chilliness, which appears to originate from general debility.

Rev. David Young is our presiding elder this year also. The more we are acquainted with him, the more we love him.

To-day—21st of May—we had the privilege to meet the first class meeting ever held in the new meeting-house, in Monroe's neighborhood. I think it was in 1836, when Rev. Gilbert Blue traveled this circuit—Cambridge, in Guernsey county. When here, he used his best efforts to have some seven or eight meeting-houses erected; some of them remain unfinished; nevertheless he did a good work here. This

year Rev. H. S. Fernandes travels Somerset circuit. On a recent visit to his house, he advised me to keep a journal, and, to a certain extent, I have kept his advice. It is even for one's own benefit, worth one's attention to do so.

We observe our fast days, and keep up the spirit of prayer and religious devotion. I closed the reading and study of Wesley's Sermon's to-day.

On Sabbath, the 2d of July, we preached in Bethel meeting-house, on St. Paul's prayer for the Ephesians, chap. iii, 14-21. First, the manner in which he approached the divine majesty. Secondly, the object of his prayer. Thirdly, the prayer itself. Fourthly, the doxology. Some person, on our repeating the word *glory* the second time, shouted with a loud voice the praises of the Lord. The Lord grant we may echo it forever in the unclouded sunshine of a bright heaven!

In 1835, we preached about two hundred sermons; and in 1836 about the same number, apart from nearly as many exhortations and addresses. Our regular reading is Gregory's Church History. It is too brief for general information. I also perused the Life and Sermons of the venerable George Whitefield. His printed sermons are certainly not great, yet none doubt but they were great as they flowed from his burning lips.

A minister of the Gospel needs to have a heart of love, of meekness, and fortitude. And, after all, to live by faith every hour in the Son of God.

One of the homes for ministers on this circuit was at our worthy brother Castle's, in the neighborhood of the village of Cumberland. Here we have had very

prudent counsel from brother Castle. He is a plain and wise man; well read, and of a ripe judgment. Likely, by this time, his spirit has gone to the borderland of heaven.

I see by the Western Christian Advocate, that our annual conference is to be held on the 26th of September, 1837, in Xenia.

On a visit to Norwich, to aid Revs. Gurley and Fate at a protracted meeting, of course we had to try to preach. Mr. Kelly, a professed infidel, whom we knew the year previous, and who previously attended our ministry, hearing we were in town, came to Church; we suppose through curiosity to hear what we had to say. He likewise invited his lady, who rather objected, as they had been late out the evening preceding. However, both of them agreed to come. The Holy Spirit applied the word declared to their hearts. When mourners were invited to the altar of prayer, he goes to his wife, and, as we were informed afterwards, takes the child out of her arms, and says to her, "Go and seek religion." She answers him, "You had better go yourself." However, she came, and he took care of the child. The altar, in the evening, was crowded with seekers; some professed to have embraced religion—others were so engaged that their friends had to bear them home. Mr. Kelly formed a resolution, this evening, to serve the Lord the remainder of his days. The next morning, by Rev. Mr. Fate, he invited me to come to his shop, that he wished to see me. Knowing that he professed to be an unbeliever, we cared not for any religious litigation at that time. Hence we did not go till he pressed the invitation, and till the friends urged us to

go. On entering his office, he frankly invited us to a seat. After a pause, he commenced speaking of the meeting, and said he was determined to try if he could embrace religion. All this time we were in suspense, to know whether he was in earnest or not. In a few minutes he put his hand into his pocket and took out a dollar, all the money he appeared to have, and handed it to us, saying he wished he had more, but hoped we would receive it. We objected, saying that we lived among our own people, and did not, in particular, need money. After urging us awhile, we received the dollar; exhorting him, if sincere, to hold to his purpose, and rest not till he embraced religion.

Soon after this he did embrace religion, and he united with the Church at the camp meeting at Honalds, some five miles from Norwich. Three years after this time we were sent to Rushville circuit. After we preached our first sermon in Rushville, Ohio, a care-worn lady tarried at the door after the audience had dispersed; and on our going out of the door, saluted us, saying, that she was, or had been, the wife of K—y, whom we had been instrumental in saving from infidelity. Said she, "He died happy, and is now in heaven." As she spoke tears trickled down her cheeks. She, too, had sought the Savior, and found him precious to her soul. Being a stranger in this place, this salutation cheered us on our way. May the blessing of the God of Jacob be with this bereft sister here and hereafter! We are convinced that all argumentative efforts, apart from the agency of the Holy Spirit, will effect but little, if any thing, toward reclaiming the erring. Sound speech and doctrine should be used to convince the mind of truth,

the Holy Spirit must apply the truth, if it reform the mind and heart.

I wish the above sentiment always present to my mind, in all my efforts to do, and to obtain good.

Friday, the 8th of September, of this year, we attended the fourth camp meeting at, or near Putnam, Muskingum county, Ohio. We were privileged with preaching the first sermon. The text was Psalms cxvi, 12-14. This was on Putnam circuit. Rev. Jas. Armstrong was the minister in charge; and Rev. David Young, the presiding elder, was present, and had the oversight of the meeting. We preached on Saturday evening from Titus iii, 5, with some liberty. Brother Young preached on Sabbath, at 11 o'clock, from Hebrews xii, 1. It was a clear and well-timed discourse. We preached again at 3 o'clock the same day, from Romans i, 17, 18. On Monday morning, for the first time, the door of the Church was opened, as it is called, and fifteen persons, with broken hearts and willing minds, united on trial. Tuesday morning we preached again, from Psalms li, 12-14. Forty-five in all joined the Church at this meeting. This was a precious meeting to hundreds, if not thousands of people. Being within a few miles of Zanesville, and the country being densely populated, a multitude of people attended. At these meetings many persons attend to the preaching of the word, who but seldom, if at all, go to Church. These meetings create an excitement in the mind which no other meetings do. That we have plenty of good meeting-houses to entertain all who are disposed to come to Church; and many more, if they would come. This is true—or it may be true; yet it is also true, that there are thou-

sands who never enter a church door. They are blind touching their own interests in this respect. Hence we conclude, that the older the country, and the more meeting-houses we have, the greater the necessity for camp meetings. It is no argument against these meetings, that we have an abundance of meeting-houses to accommodate all who come. Is this going into the highways and market-places, compelling sinners to come to the feast of the Lamb? Certainly it is not. What are those orderly, Church-going people doing for the conversion of the world? They are doing something, by their prayers and their money; but is this sufficient? No. You ought to have a camp-meeting at least within every ten square miles. And every Christian family should make it their business to tent on the ground, and aid those meetings as best they can. Suppose they do require your time, and a little trouble, and a small expense. If God converts ten persons, will not this vastly repay you for all your trouble and expense? Will it be said that we can have ten or fifty persons converted at a protracted meeting at the church in the city, village, or neighborhood, as well as at a camp meeting. This may be at some leisure season of the year, when the days are brief and the evenings long, and but seldom at any other time. But camp meetings come in August or September, or earlier, after the fatigue of a burning summer of toil, when we need to be revived by the Spirit of all grace the most of any other period in the year. None will dispute this. And it is also true, that the religious exercises of a camp meeting are better calculated to draw our attention and our hearts to the cross of Christ than any other

species of meetings. It is to hear preaching at 8 o'clock, A. M., and at 11 o'clock; then at 3 o'clock; then again in the evening at 7 o'clock; with prayer meetings interspersed between preaching hours; and as much secret prayer as time and circumstances will permit.

Our friends in Ireland may wish to know about the actual condition of these meetings. Well, in the first place, you see a beautiful forest of beach, oak, and hickory-trees, with a splendid foliage; a spot of earth about one hundred or one hundred and fifty feet square, within the tents; those tents are built on each side of this square, either of boards or canvas; then around and outside of these tents is another row of tents, with a road or street between them; and so of the rest. At one end of this ground is the pulpit, which is made to seat some twelve or twenty preachers. Directly before the pulpit is an altar, four square, with an entrance into it in the front of the pulpit, and immediately at each corner, by the pulpit. It is an easier and better place to preach than any where else. The dense foliage and the tents around act as sounding-boards; and particularly the inspiration of the occasion, but yet more emphatically the inspiration of the Holy Ghost; and then,

“Bright skies, so silvery, beautiful, and fair,
As if soft light from Eden wandered there;”

While over head, and all around,

“A thousand years their cloudy wings expand
Around me, and a dying glory smiles
O'er the far times.”—BYRON.

These camp meetings are the paradise of believers, yea, the border-land of heaven. To repenting sinners they become the means of introducing them to the Fountain that cleanses from unrighteousness, and prepares them for the society of the blessed.

On September 19, 1837, Rev. B. F. Myers and the writer left Cambridge for Xenia, in Green county, Ohio, to attend the annual conference, which is to meet on the 27th inst. To-day we rode twenty-four miles to Zanesville, and tarried for dinner with our esteemed friend, brother Morehead. Thence we traveled to within four miles of Somerset, the county-seat of Perry county, Ohio. In all we rode on horseback thirty-six miles, which was pretty fair for the first day. The next morning—Wednesday—we started on our journey, and passed through Rushville on to Lancaster. Here we put up for the night at Mr. Talmadge's, and were courteously entertained. This evening we heard brother T. A. G. Phillips preach on James iv, 8. 1. That which is implied; 2. That which is commanded; 3. That which is proposed.

On Thursday we rode about forty miles. We tarried at brother Franklin's for dinner; thence we rode to New Holland. Our colleague preached this evening. Friday, the 22d, we passed through Bloomingsburg. The village is not large, but the land is beautifully level and productive. This evening we arrived in Springfield. This is a beautiful town, and the country appears to be very productive. We put up with our old friend brother Rhinehart, who welcomely received us. Here we tarried till over Sabbath. We tried to preach from Romans ii, 7-9.

We rode, on Monday, eighteen miles to Xenia,

which made in all, from Cambridge, about one hundred and fifty miles. When we arrived at Xenia, the writer's home during the conference was one of the best places in town, at the house of brother Frazier, in company with Dr. Latta, Simmons, and others. Tuesday, the day for examination came. The junior preachers, who had traveled two years, were examined, and admitted into full connection; namely, Z. Wharton, S. F. Conrey, W. R. Davis, W. T. Metcalf, A. Carroll, John Blampied, J. Morris, E. Estell, W. T. Hand, S. H. Chase, H. Wharton, A. M. Alexander, M. P. Kellogg, J. W. Young, James Hooper, Uriah Heath, William Nast—17.

The examiners were Revs. W. H. Raper, Dr. Latta, I. C. Hunter, Jacob Young, and L. L. Hamline. We were examined on Bible Doctrine, Divinity, Logic, Grammar, Rhetoric, and Church Government. Our examiners were truly strong men. The business of the conference commenced on Wednesday. Bishop R. R. Roberts was the presiding bishop. Sabbath, the 1st of October, was a day long to be remembered by the writer, as we were solemnly set apart for the work of the ministry. After taking on us the vows of ordination, in connection with several others, we were ordained by the form of imposition of hands by the Bishop and three elders. The Bishop was a large man, easy in his manners and sweet in spirit, and, by the way, a very eloquent preacher.

Thursday, 5th—This afternoon the conference adjourned to meet on the 26th of September, 1838, in the city of Columbus. The reading out of the appointments of the preachers was an hour of sublime interest and great anxiety. The writer and Rev. B.

F. Myers were appointed to Newark circuit, where I arrived on the Saturday following. Sabbath, 8th, I preached my first sermon in Newark. The junior preachers, like myself, were generally single men, and could get to their respective fields of labor before men having families. We had some delay in obtaining a place to tarry in Newark; but a clever man by the name of Richard Harrison invited us to his house and hospitalities. May the blessing of Heaven attend him and his!

There is no period when a hospitable entertainment is more gratefully received than when one is a stranger in a strange place, and particularly on coming to a new circuit, or station. It is then, in particular, when the members of the Church should receive cordially the minister sent by the conference. This closes our second year's itinerancy, and with it this chapter.

NOTE.—On May 17, 1837, I filed my intention of naturalization in Coshocton, Coshocton county, Ohio. Mr. Spangler presented it to the Court.

CHAPTER IV.

OUR THIRD YEAR'S ITINERANCY.

WE commenced our labors in Newark, Licking county, Ohio. We spent last Sabbath here. Soon after we left the site of the annual conference, we were taken sick, yet able to ride, with an influenza, which likely was superinduced by eating too heartily, and sitting eight or ten days in a crowded room.

Active men ought to look out on such occasions, and eat but little, and exercise as much as possible. My next appointment on this circuit is at Chatham, where we have no chapel, and have to preach in a private house, and on a working day at that. However, the people came out to see the strange preacher, and we had a very pleasant meeting, and particularly in class meeting.

Sabbath, the 15th inst., we preached at Hanover, and in the afternoon at Hall's, in a private house. It is a wonder to me how a family can have, conveniently, public service from one year's end to another, oftentimes for twenty or thirty years. I am pretty certain that we do not preach the Gospel for any man's money. The circuit is to give me one hundred dollars, if the people are willing to raise it; but if not, it is not to be charged against them as a matter of debt. This amounts to the sum of eight dollars and thirty-three and a third cents per month, and I furnish my own horse. The last two years I received the above stipends, which hardly met expenses. The above is the common allowance to single men.

To-day, came to our venerable brother Brush's, in Irville, a village where we preach on the Sabbath. Both the town and society appear dilapidated. We preached on Monday at Burlingame's school-house, and on Tuesday at Lane's school-house, where we tried to preach from Acts xi, 23. I. The character of grace. 1. It implies life; 2. True life in connection with holiness. II. The effects on the heart. 1. It purifies it; 2. It makes it happy; 3. It prepares it for endless glory. Finally, the application.

This evening we arrived at Jacob Bonham's in a cold rain-storm; he lives with his mother, who is a widow, near the Ohio canal. We preached in his house, Wednesday 25th; preached at brother Wimmer's to the family, and all else who felt disposed to attend. Thursday we preached in a school-house; and on Saturday, at brother Wilson's. Here we tarried over night. Early in the morning, while sitting in the parlor, clubs and stones came against the door, which considerably surprised us. We ran into the adjoining room, where we discovered that fear and alarm were depicted on the faces of the members of the family. What was it, but a half-idiot that had become enraged about something, and tried to kill them. He broke one door in; in the meantime, Mr. W. Wilson ran out and took hold of him; they had it rough and tumble for some time. The idiot was a very stout man, and Wilson rather small. At this juncture I ran out, and on the way to them in the yard, I picked up a piece of a board, and approaching the ferocious fellow, demanding him to desist at once, or meet the consequences. Before this, he struck at sister Wilson with a knife, and really appeared to intend the destruction of the family. When we commanded him to stop, he paused, glancing at me with a furious look, but, in a moment, he flew at Wilson, as if he would tear him in pieces. Wilson struck him on the head with a short club, which appeared to calm him down some. By this time I had approached to him, and, in the most authoritative tone, told him, if he did not cease, we should demolish him. At this moment, seeing two against him, his courage began to fail, I told Wilson to hold his hand, not to strike him, and

ordered the half-madman to leave immediately. He then instantly desisted, and left the farm.

The words I wrote in my diary are the following: *I felt sorry for the wretch, and ashamed of myself running in the face of danger.* However, it was the best that could be done at the moment; and likely my presence served a good purpose. Preached at Harris's, etc. Newark was a half station, having preaching every alternate Sabbath, twice each day; hence we had to go around the circuit every two weeks, meeting regularly twelve different congregations. As the object of this chapter, and of this entire volume, is a series of special matters of fact, and not a consecutive series of such; hence the latter will only be given on entering on a new field of labor for the first series of meetings only. Our colleague's wife is low with consumption, which throws more than one-half of the labor on us. On the 29th of November I had to swim my horse through the Muskingum river, on the way to Plainfield; it was very high. I had the charge of my mother and family, which oftentimes embarrassed me. I returned to Newark, and preached sister Ruth Myer's funeral from Job. xvi, 22. 1. The journey anticipated—solemn, certain, and important. 2. The effect it ought to produce—serious reflection in the pious, serious reformation in the sinner, and stimulate all to watchfulness and prayer. In conclusion, gave a brief account of the deceased.

Every Friday we fast or abstain. Saturday, 13th of January, 1838, we commenced a protracted meeting in Chatham: here we have no meeting-house, but borrowed for the occasion the New Light's house.

A short time before this meeting commenced, a

lady, whose husband was a blacksmith, was a member of the Methodist Episcopal Church. One evening, in the fall season of the year, several young gentlemen having been with her husband in the shop, accompanied him into his house to spend the evening in talking over matters and things. In the meanwhile, she asked them if they would not sing a little: one raised a tune, the others helped; soon after she got very happy, leaping to her feet, saying, "Let us pray." This was very unexpected to all present; she got on her knees, the others did likewise. She called on one of them to pray, he said he could not then; then she called on her husband, he could not. Likely none of them were in the habit of praying. When none would, she prayed herself, calling fervently and faithfully on God to have mercy on those who could not or did not pray to God. Her prayer closed in rapturous praises. After she prayed, the others still remained on their knees praying. Having no person to pray for them, this sister calling to mind that a Mr. P., who used to be a praying man at least, lived on the opposite side of the street, she ran to his house, rapped at the door, he and family having retired, at first did not hear her, she continued to rap, and saying that she wished him to come to her house, and pray with them, that a number were seeking religion, and no one to pray for them. Mr. P., who appeared only to be about half awake, apprehended that some one's house was on fire. The lady immediately ran back to her own house, and P. ran up the street hallooing, *fire, fire!* Pausing in his unapprised condition, he heard behind him a noise as of persons praying, returned back, and not seeing any indica-

tions of fire, began to suppose that the alarm was not of fire, but something else. As he, on return, came toward home, he heard them praying at the house of the blacksmith, goes in, and was astonished to see them on their knees praying. This certainly was something new in Chatham. The sister called on Mr. P. to pray: he attempted it, and did the best he could. They kept up the meeting nearly all night; a number were convinced that they were sinners. This unforeseen occurrence was the commencement of a revival, and an addition to the Church of nearly one hundred.

The Lord works in his own way ordinarily by means, but sometimes without the common means. Blessed be his name forever and ever! Let the whole earth be filled with his praise!

The meeting which commenced on the 13th inst., was protracted from day to day. We preached alternately with our colleague, Rev. B. F. M., or rather oftener. The latter is one of the finest exhorters. We preached from Jer. xxxii, 19; Luke xiii, 24; from the latter text on Sabbath at 11 o'clock, on the point Christ is the *door*; and one essential characteristic of his nature is his essential and eternal Deity. This did not go down with the New Lights very well, we suppose, as we had no invitation for dinner; but in company with the senior preacher, we followed on, and absolutely ate dinner, as we supposed we earned it, whether welcome or not, at the house of one of the chief members of that denomination. On the evening of this day—Sabbath—the work fairly commenced; the altar was crowded; they pray, and cry, and shout, and exhort, etc. We preached again from 2 Kings

v, 12; and again from Hab. ii, 4. The ark moves on almost of itself by the powerful influences of the Holy Ghost, yet the means must be used. The word is, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of *His* good pleasure," Phil. ii, 12, 13. The means and instrumentalities must be faithfully used; yet, let it always be borne in mind, "Without me ye can do nothing," says our Lord.

After the protracted effort in Chatham, the brethren and friends of the Methodist Episcopal Church erected a tolerably-large and commodious chapel for divine worship. Our heart was greatly knit to this people. We left them at the close of this conference year reluctantly, yet in a prosperously religious condition.

Touching the religious aspects of this curcuit, the following note appeared in the Western Christian Advocate:

"OHIO CONFERENCE, NEWARK CIRCUIT.

"DEAR BRETHREN:—We deem it advisable to say, that the "Father of lights" has graciously visited us in this part of his heritage. At our recent protracted meetings we have seasons of rejoicing and thanksgiving. The Prince of Peace still continues to pour out his Spirit upon us. The members of the Church are revived—some reclaimed from dead formality and quickened to duty and praise. Still what is most heart-cheering, the irreligious are being deeply awakened, they call upon Christ, the annointed, for pardon and grace. Blessed tidings! sinners are returning home, and rejoicing in the God of their salvation. Between seventy and eighty have given us their names on probation. Many of them are powerfully converted.

Surely the Lord omnipotent reigneth. He is also graciously visiting our brethren on the adjoining circuits. Let those who call themselves by the name of Israel be Israelites indeed; then shall we be upheld by the free Spirit, and teach transgressors the way. Pray for us.

“B. F. MYERS,

“A. CARROLL.

“January 30, 1838.”

On the morning of Wednesday, 18th of April, 1838, in Newark, Licking county, I received license from court to solemnize matrimony. I preached the funeral sermons of the following persons at sundry times: Miss Adams, Mr. Schenck, sister Montgomery, Mr. Chime, etc.

We have read Wesley's Sermons, parts of Watson's Institutes, Wesley's Remarks on Miscellaneous Matters, the Life of Rev. D. Stoner, Rev. L. L. Hamline on Elocution, Gregory's Church History. I carry with me Murray's English Grammar, in which I am well posted, or ought to be, as it has been my text-book for years; but with all, I am deficient in the practical part, as it requires constant practice to use any theory well, with ease and captivating effect. We read and study more thoroughly Comstock's Natural Philosophy; read Rev. J. N. Maffit's Life, written by himself; it is poetic and plaintive; he is a wandering star, but a strangely great man. For greatness, he is an object of jealousy, and for littleness, an object of sympathy. We have also read an Essay on the Heavenly World, by Rev. J. Edmonson, also Wesley's Natural Philosophy, a work mis-

named, as it has been only corrected and published by Wesley.

We visited, to-day, a poor colored woman. Her husband is a sort of a Methodist—a lazy sort of a being. This woman was sick with the consumption, and a child of a few months old afflicted like herself. She was not a member of the Church. She was lying on a pallet of straw, in the corner of a cabin with an earthen floor. We asked her if she had any thing to eat. “Yes,” said she, “there is a little corn-meal bread, but I can not eat it, I am so weak and sick.” We had twenty-five cents in our pocket, all we had on hand. She received this with great thanksgivings, while tears streamed from her eyes. We asked her if we might pray with her. “Yes, if you please,” said she; so we tried to pray for this poor soul on the verge of the tomb. We had given away the last twenty-five cents, and knew not where the next would come from, but a few days afterward, a gentleman put two dollars into my hand. We received it, and thought it was Providentially sent. “He that giveth to the poor lendeth to the Lord.”

Saturday, 3d of June, I arrived at Putnam camp meeting. This is the second meeting of this sort we attended on this ground, and the fifth in all. This evening we tried to preach from Luke xiii, 24. Sabbath morning, Rev. J. Brown preached, and at 11 o'clock, Rev. D. Young. At 3 o'clock, P. M., we tried to preach from Gal. iii, 11; in the evening, Rev. W. Simmons preached. At the close of the discourse, all who were seeking religion were invited into the altar; quite a number came, praying and crying for mercy. Monday morning, Rev. Jas. Hooper preached.

At 11 o'clock, Rev. S. Brown preached; at the close of the discourse the eucharist was administered, and hundreds partook of the sacred emblems of our Lord's sufferings and death. At 3 o'clock, Rev. I. N. Baird preached. In the evening we preached from Rom. ii, 7-11. Tuesday morning, Rev. Jas. Brown preached; after him an old gentleman, named M'Cracken, who formerly had been a traveling preacher, followed with a stirring exhortation. Our friend is seventy-eight years old. This morning, fifty-two gave their names to the Church on trial. The camp meeting closed to-day. This evening I preached again, at brother Reid's, near Dillon's Furnace.

The above camp meeting was a precious meeting. Many were converted; the membership were stirred up. These meetings give a religious impetus all over the circuit.

On the 11th of June I arrived at my mother's. She and sister appear to be in rather a lonely condition. Both my brothers are in Canada. O Lord, be a husband to the widow, and a father to the fatherless!

Read the Life of Summerfield. What talents, what fervor, and spirituality this man possessed!

To-day I am at Dr. Brady's, in Newark, the seat of Licking county, and the capital of the circuit. Brady and lady are clever, and generous, and sympathizing. The Lord bless them for their kindness to his poor servant! I have to preach nearly every day for three weeks; then we have a part of a week, which we call a rest week.

Tuesday, the 10th of July, 1838. To-day we joined in marriage a colored couple; though they were dark enough, yet I trembled enough.

At Squire Frost's, the preachers of the adjoining circuit, and the writer, met to hold a species of farewell meeting. It was after harvest, in his new barn, on the threshing floor. One of the ministers preached—I think brother Wheeler—and another exhorted; and the writer thinking it a good time, invited sinners to the altar of prayer. A tree having previously been drawn into the barn, we invited all who wished to seek religion to get on their knees at the tree. No less than eighteen came. They prayed, and believed, and rejoiced, every one, not one left. Glory be to Christ! what a meeting! it continued nearly all night. They left in morning twilight, glorifying Christ for his unparalleled goodness and tender mercies. When shall we all meet again! Bless the Lord, O my soul, for all his tender mercies!

Hearing of my mother's illness, I left for home on the 8th of August. About thirty minutes after we arrived, my splendid young horse died. He gave some indications of botts troubling him before we arrived. I am forty miles from my circuit—my mother is sick, and my horse is dead. Friday, the 12th, at home. Visited Plainfield. Went to a two days' meeting, in the bounds of Cambridge circuit. The ministers invited us to preach at 11 o'clock. We chose for our text, Psalm lxxxiv, 11. As I had traveled this circuit the year previous, my friends were glad to see me. Dined at brother M'Millen's. Hearing that I lost my horse, brother Camp, the minister in charge, and the friends at the dinner-table, made us up five dollars. The Lord bless them for their kindness!

Left Plainfield for Coshocton, and carried on my

back my saddle, saddle-bags, and overcoat. A friend let me ride in a wagon part of the way; so we made out to get to the canal, and thence in Captain Hanes' boat, free of expense, to Newark. At a two days' meeting near Frayesburg, brother Myers, our colleague, presented the case of our departed horse, on Sabbath, after the sermon, and it being the time of shin-plaster currency, the congregation actually made up a hat-full of those bills; when counted, they amounted to forty-five dollars. It may be said of this audience, what the Savior said of the woman, "She hath done what she could." They did what they could—they did very nobly. May the blessing of Heaven fall copiously on those dear people! This act of benevolence I shall never forget.

Soon seventy-five dollars were made up, and a good horse purchased for us.

At a meeting near Elizabeth some fourteen joined the Church.

August 30th.—To-day I rode far, to join in matrimony Mr. Seaward and Miss H. Davis. We hope they will have a prosperous journey here, and a glorious heaven hereafter.

Saturday, Sept. 15, 1838.—This day our fourth quarterly meeting commenced. Brother W. M. D. Ryan obtained license to exhort, and John White to preach. On Sabbath, the 16th, brother David Young preached a clear and powerful sermon. It touched, by the agency of the Holy Spirit, many hearts. In the evening, a number of seekers came to the altar of prayer. Some were converted, and some joined the Church. We also had a very interesting meeting at Linnville the week following. From this vil-

lage we went to the seat of conference at Columbus, Ohio.

We arrived in Columbus on Tuesday evening, and received our home in Franklinton, a mile from the city. They make the young men put down their feet. Well, it is a good exercise. Bishop Waugh presides. He is a pleasant presiding officer. He preached on Sabbath a fine sermon, from, "We preach not ourselves," etc. It was a rich sermon. Conference adjourned Wednesday, the 3d of October. My appointment is to Germantown, with Rev. Joseph M'Dowell, a very pleasant and sweet man. I loved him very dearly, for his tenderness and sweetness of spirit. The only drawback in going to Germantown is, it is some one hundred and fifty miles from our venerable mother, whose health is feeble, and her condition lonely.

After conference we proceeded to visit our relations at Plainfield; from thence we started for Germantown. After a journey on horseback of one hundred and fifty miles, we landed at brother Koogle's, in Miamisville. This is a pleasant part of the state. It is level, though undulating enough; good for corn, hogs, and whisky. The last appears to be the plague, the trade, and curse of this fine valley.

At the recent conference at Columbus, the following were deacons of one year; namely, Zachariah Wharton, Stephen F. Conrey, Werter R. Davis, Wm. T. Metcalfe, Andrew Carroll, John Blampied, Joseph Morris, Edward Estell, William T. Hand, Silas H. Chase, Henry Wharton, A. M. Alexander, Martin P. Kellogg, J. W. Young, James Hooper, Uriah Heath, William Nast—17. The number of superannuated

preachers amounted to 20. Joseph A. Waterman and Erastus Felton died this year. How true the following :

“For at my back I always hear
Time’s winged chariot hurrying near;
And onward, *all before*, I see
Deserts of vast eternity.”

We read, likely, too much, and think too little; the general fault of young men. They are very apt to lean too much on the labors of others. The heart must be kept in a pure condition, trusting in a present and gracious Savior, and glancing occasionally, at least, on the ocean of the coming future.

“Walk thoughtful on the silent, solemn shore
Of that vast ocean you must sail so soon.”

The following anecdote of a Dutchman’s experience amused us much on the first reading. It is said to have occurred about 1802, in the northern part of New York. It was published in the Christian Advocate and Journal in 1832. He arose in love-feast, and said: “Mine dear brethren, I want to tell you some mine experience. When da Methodists first came into dese parts, I tot I was doing bery well; for mine wife and I had two sons—Ned and Jim; and we had a good farm, dat Ned and I could work bery well. So I let Jim go out to work about fourteen miles off from home. But da Methodists came into our parts, and Ned went to dar meeting, and he got converted, and I tot we should be all undone; so I told Ned he must not go to dese Methodist meetings; for so much praying and so much going to meeting would ruin us all. But Ned said, ‘O fader, I must

serve da Lord and save my soul.' 'But,' said I, 'you must do da work too.' So I gave him a hard stint on da day of dar meeting; but he worked so hard dat he got his stint done and went to da meeting after all. While I set on mine stoop and smoked mine pipe, I see him go up over da hill to da Methodist meeting; and I said to my wife Elizabeth, 'We shall be undone, for our Ned will go to dese meetings;' and she said, 'What can we do?' 'Well,' said I, 'den I will stint him harder;' and so I did, several times when da meeting come. But Ned worked hard, and sometimes he got some boys to help him, so dat he could go off to da meeting. While I set on mine stoop, and smoked mine pipe, I could see Ned go over the hill.

"I said one day, 'O mine Got, what can I do; dese boys will go to dese meetings, after all I can do!' So when Ned comes home, I said, 'Ned, you must leave off going to dese meetings, or I will send for Jim to come home, and turn you away.' But Ned said, 'O fader, I must serve da Lord, and save my soul.' 'Well, den, I will send for Jim.' So I sent for Jim; and when he came home, den I heard he had been to da Methodist meeting where he had lived, and he was converted too. And Ned and Jim both said, 'O fader, we must serve da Lord, and save our souls.' But I said to mine wife, 'Dese Methodists must be wrong; da will undo us all; for da have got Ned and Jim both. I wish you would go to dese meetings, and you can see what is wrong, but Ned and Jim can't see it.' So da next meeting day da old woman went wid Ned and Jim. But I sat on mine stoop and smoked mine pipe. But I said to mine self, 'I guess dese Methodists have got their match now, to get the

old woman, and she will see which is wrong.' So I smoked mine pipe, and looked over to see them come back. By and by I see dem coming; and when da come near, I see da tears run down mine wife's face. Den I said, 'O mine Got, da have got da old woman too.' I tot I am undone, for da have got Ned and Jim, and da old woman. And when da come on stoop, mine wife said, 'O, we must not speak against dis people, for da are da people of Got. But I said noting, for I had not been to any of da meetings. So I was in great trouble.

"In a few days after, I heard dat dere was a Presbyterian missionary going to preach a little ways off. So I tot I would go; for I tot it would not hurt any body to go to dis meeting; and I went wid Ned and Jim and mine wife. And he preached; but dar was noting done till after meeting was over; and den dar was two young men in da room that sung and prayed so good as any body; and da prayed for dar old fader too. And many cried; and I tot da prayed bery well.

"After dis, I was going out of da house to go home, and a woman said to me, 'Mr. —, you must be a happy man to have two such young men as them that prayed.' I said, 'Was dat Ned and Jim?' 'Yes.' O, I felt so mad to tink da had prayed for me, and exposed me before all da people. But I said noting, but went home, and I went right to bed. But now mine mind was more troubled than eber before; for I began to tink how wicked I was to stint poor Ned so hard, and try to hinder him from saving his soul—but I said noting, and mine wife said noting; so I tried to go to sleep; but so soon as I shut mine eyes, I

could see Ned going over the hill to go to his meeting, after he had done his hard stint, so tired and weary. Den I felt worse and worse; and, by and by, I groaned out, and mine wife ax me 'What's da matter?' I said, 'I believe I am dying.' She said, 'Shall I call up Ned and Jim?' I said, 'Yes.' And Jim came to da bed and said, 'O fader, what is da matter?' I said, 'I believe I am dying.' And he said, 'Fader, shall I pray for you?' I said, 'O yes, and Ned too.' And glory be to Got! I believe he heard prayer; for tough I felt mine sins a mountain load to sink me down to hell, I cried, 'O Got, have mercy on me, a poor sinner;' and by and by, I feel someting run all through me, and split mine heart all to pieces; and I felt so humble and so loving, dat I rejoiced and praised Got. And now I am resolved to serve Got wid Ned, and Jim, and mine wife, and dese Methodists." (Hibbard, 1832.)

It is strange how one's natural darkness blinds the mind to those means that do, under the direction of the Holy Spirit, lead to forgiveness of sins, and the sanctification of the heart. And it appears that the actual sins of one's life serve to augment this blindness.

That the human heart has native furies, which, even in its irreligious condition, are but seldom developed, at least to their utmost extent, is doubtless true. The following narrative of a young gamester, as given in Taylor's *Life of Cowper*, is very striking:

"John A., Esq., a young gentleman of large fortune, who was passionately fond of cock-fighting, came to his death in the following manner. He had a favorite cock, upon which he had won many large

sums. The last bet he lost, which so enraged him, that he had the fowl tied to a spit, and roasted alive, before a large fire. The screams of the suffering creature were so affecting that some gentleman present attempted to interfere, which exasperated him to such an extent that he seized the poker, and, with the most furious vehemence, declared that he would kill the first man who interfered; but in the midst of his passionate asseverations, awful to relate, he fell down dead upon the spot."

Bad practices lead ordinarily to a bad end; yet, after all the examples, men plow in wickedness and reap in misery. All men may repent of their sins, and forsake them; yea, more, they may and should receive the all-cleansing blood of Christ, believe, and love, and live forever.

Let the followers of Jesus *stand firm* in the truth. At the critical moment in the battle of Waterloo, when every thing depended on the firmness of the soldiery, courier after courier kept dashing up to the Duke of Wellington, and announced that unless the troops at an important point were immediately relieved or withdrawn, they must soon yield before the impetuous onsets of the French. By all of these the Duke sent back the spirit-stirring message, "*Stand firm!*" "But we shall perish," remonstrated the officer. "Stand firm," again replied the iron-hearted chieftain. "You'll find us there," rejoined the other, as he fiercely galloped away. The result proved the truth of his reply; for every man of that brave brigade fell bravely fighting at his post. What an example is this for the Christian contending under the banner of the cross! Shall men hazard all for earthly

considerations, and the followers of the Lamb nothing, to win a crown of eternal life? The harder the fight, the *firmer* let us stand. The fiercer the battle, the sooner it is over: and the firmer we stand, the greater the renown. Jesus is our chieftain, whose command is, Fight, believe, and love to the end. *He that endureth to the end shall be saved.*

CHAPTER V.

THE NARRATIVE OF OUR FOURTH YEAR.

TIME is precious. Let the reader never forget this. Æsop represents a commonwealth of ants, which were busily employed in the management and preservation of their stock of corn, which they carefully exposed to the air in heaps, around avenues of their little obscure habitation. A grasshopper, who had outlived the summer and autumn, and was ready to starve with cold and hunger, approached with great humility and dejection, and begged they would relieve his necessity, if it were but with one grain of wheat or rye. One of the ants asked him how he had disposed of his time and talents in summer, and why he had not taken pains to lay in a stock, as they had done. "Alas!" said he, "I passed away the hours in mirth and festivity. Drinking, dancing, and song occupied my thoughts, and I never once dreamed of a succeeding winter." "O, improvident creature!" replied the ant, with emotion, "if that be the case, I can only in justice say, that those who

drink, sing, and dance in summer, must expect, ere long, to smart under the rigors and penury of winter." Youth is the best time or season of improvement. Time is at any period important, especially so in youth, both for physical, mental, and moral improvement.

The writer is deeply convinced that, so far as improvement of time is concerned, he reads too much and thinks too little. A young man of lively habits, when called to a sedentary condition in any profession, must take heed not to eat too much, nor yet to sleep too much. Sir Walter Scott thinks that four and a half hours of study, at least in composing and writing, are enough each day.

As intimated, Germantown circuit is our field of labor this year. This circuit stretches from the neighborhood of Dayton to beyond Oxford, a distance of about thirty-five miles. We arrived here on Friday, the 12th of October, 1838. On the day following, I visited Germantown, and tarried with brother Taylor, a very clever man, and who has as clever a family. To-day I visited Rev. James B. Finley and family. He is the presiding elder of Dayton district—a generous and warm-hearted father in the Gospel. His father, Rev. Robert Finley, is alive, but a very old man. The streets of this town are too narrow; but if this is the only inconvenience, we will get along very well. The Methodists preach in the United Brethren church at present. We are building a good, substantial brick building of sufficient capacity to hold the congregation, one part of the house to be devoted to academical purposes.

On Sabbath, the 14th, I preached in Miamisburg

from Hosea xi, 8, and in the afternoon in German-town from Acts xvii, 11, 12. On Monday we proceeded to Winchester, in Preble county. Here we put up at brother Peter Housel's, one of the cleverest men that ever lived, and with just as sweet and clever a family. The preacher in charge, Rev. Joseph M'Dowell, lived here; so we felt that this village was our principal home on this circuit.

In the few days past we have read Bishop Heber's volume of sermons. They are only tolerable. Friday, preached at Duckwall's. Sabbath, 21st, preached in Winchester, from Romans i, 16; and in the afternoon at Riner's. Thence I passed on to Rev. M. Crume's, a pioneer of the Methodist Church. We sympathize with those faithful and venerable ministers of the Church who, disregarding all things else, itinerate to the end. Certainly such men are the greatest heroes of earth, and will receive a crown that fadeth not away. We passed on to Salem and Bethel appointments. Thence we rode eight miles, and came to brother Micajah Elliot's, where they treated us as a son in the Gospel. May the blessing of Heaven follow them!

October 28.—To day we preached at brother Richmond's. Here we always loved to preach. This is a pleasant neighborhood, and the society is tolerably large and regular.

We preached in Darrrtown; brother M'Dowell was present. Preached again this week at Mr. Gray's. Sabbath, the 4th of November, we preached at Cotton Run meeting-house, which is one of the best on the circuit. Here we put up at Mr. Witherow's—an aged gentleman—at present a member of the Church.

Preached again at Mount Pleasant, at 3 o'clock in the afternoon of the same day. Sabbath, the 12th inst., preached again in Miamisburg and Alexanderville. I visited Dayton to-day. On the 13th rode nearly thirty miles in a cold rain-storm, which was the obvious occasion, at least, of the severest affliction we ever suffered. Rev. James B. Finley, the indirect overseer of the finishing of the meeting-house in Germantown, had been disappointed about obtaining some lumber of a gentleman near Eaton, the seat of Preble county, requested the writer to go that very day and see about the lumber; so off he goes, and his nervous temperament prompted him on in the face of the storm, which likely laid the foundation of a severe and protracted attack of rheumatism. The above is but a meager description of the first round on this circuit.

How thankful we ought to be to the supreme Ruler of the universe for his tender mercies. O, how unworthy, yet how long-suffering he has been!

It is said that Boleslaus the Fourth, King of Poland, had a picture of his father, which he carried about his neck, set in a plate of gold; and when he was going to speak, or do any thing of importance, he took this pleasing monitor in his hand, and kissing it, used to say, "My dear father, may I do nothing remissly or unworthy of thy name." If this renowned man venerated the memory of his earthly father, how infinitely more should we glorify the Father of the universe for his varied, constant, and unmerited benefactions!

It is preach, preach, and exhort nearly all the time. Very sick; was helped to bed. My health is not

good; rheumatic affection appears to be the primary one. Once in a while we receive a small piece of money, and sometimes join in marriage a couple; nevertheless, we are limited rather too severely. Our salary is only one hundred dollars; and when scattered over twelve months it becomes lost in the distance; however we try to make out. The people are kind, and our board costs us nothing.

We were taken with a severe attack of rheumatism about the 25th of January last, which has troubled us ever since more or less.

Visited Franklin. Here Rev. G. Moody has had a good revival. The excitement has abated. While we were preaching it was reported that a certain young lady embraced religion, Saturday, February 29th. We preached again here on March the 4th; to-day twenty-five at the altar. The remainder of the week under the care of the physician, yet preached on Sabbath at Riner's twice; then on Tuesday to the young men in Germantown. Brother Gunkle, one of our leaders in this town, is a worthy man; he and family showed us no little kindness. One evening we received a blister on our right knee; and after the family retired for the night to an upper room, leaving one of the children below in a bed, adjoining a trundle-bed, on which we lay with the blister on, and tormenting us no little worse than blisters commonly do, from the fact, that the part was in reality too much inflamed to be blistered. In the mean time the child commenced crying, and we, too, calling on the family to come to its aid. The scene was peculiar; we could not leave the bed for almost any consideration. After a while we were heard, and the child solaced, but

our sufferings continued in particular till the blister was removed, which, instead of bettering our condition, rather injured it. May the blessing of Heaven abide with this family, which showed us so much kindness in a time of need!

We had a regular appointment at Mr. Brown's, where, on Friday, the 15th of March, in class meeting, they subscribed five hundred and sixty dollars for the purpose of raising a meeting house. Our second quarterly meeting commenced. Rev. James B. Finley was present; he is a very zealous and thorough-going man. His theme on Sabbath was, "Pure Religion," etc. On Sabbath evening two professed to embrace religion, and eight united with the Church. On Monday, March 25th, we preached, or, as young men ought to say, we tried to preach from 2 Cor. xii, 2. On the 28th inst. we tried to preach a funeral sermon in Winchester from 1 Thess. iv, 14, etc. 1. The character of them who sleep in Jesus; 2. The certainty and manner of the resurrection; 3. The exhortation.

We still retain too great an avidity for books. We read without much system; this is an error. Benson's Commentary is undoubtedly a good work. We learn that this work was undertaken at the request of the British conference. It took the author five years to complete it, during which time he generally arose in the morning at five o'clock, and continued, with intervals, till 11 o'clock, P. M. The conference was so well satisfied with it, that it voted the author five hundred pounds sterling, but he generously refused it. The connection adopted it for their standard commentary.

The first president of the American Congress, Henry Lawrence, was a strange sort of a man. In his will he ordered to have his body burned, and bound the performance of this by his dying request.

We have been glancing at the character of Charlamagne, Emperor of the West, and King of France. He was of a vigorous and comprehending mind, and a great patron of learning. He presided at the great Council of Tours in 819.

Not long after Alfred the Great ascended the English throne, which was in 871. He was not inferior in mind and talents to Charlamagne, and much his superior in piety as well as suavity of manners.

The world has always had, in every age, its great men. These are to be, or ought to be well watched. As, in the first place, a man may be great, yet he may be vile. The common people are generally right in nearly every thing save religion; and the extraordinary men are too frequently the ringleaders of evil measures. Let no man put much trust in men, but rather trust in the *living God*. Nevertheless, there are true and good men who are trust-worthy. We dislike that doctrine, that we are to deal with every one as if he was an enemy. This is both false and ruinous, as well as unsocial and unkind.

Every being and every thing is transitory—

“O change! stupendous change!
Burst are the prison bars;
The sun eternal breaks
The new immortal wakes—
Wakes with his God.”

To be refreshed with the visions of glory, or depressed with the forebodings of an endless perdi-

tion. Every one according to the merit or demerit of the deeds done in his body. "God will not," as the skeptical Universalist says, "reward *virtue* and *vice alike* in the future world." This can not be so. It is utterly inconsistent in this life, and what could make it consistent in the life to come?

Sabbath, April 8, 1839.—We tried to preach to-day on the resurrection of our Lord. Text, *He is risen*. The theme is lofty—the object of Christ's resurrection is infinitely sublime. It was an exhibition of his humanity and Godhead. His rising threw a universe of radiant splendors over the predictions of the patriarchs and prophets, and over his own predictions. It confounded hell, and threw heaven in ecstasies. Because he arose we shall arise. Hosannah, the Lord God omnipotent reigneth!

"Break off your tears, ye saints, and tell
How high your great Deliv'rer reigns;
Sing how he spoil'd the hosts of hell,
And led the monster death in chains:
Say, Live forever, wondrous King!
Born to redeem, and strong to save;
Then ask the monster, Where's thy sting?
And, Where's thy victory, boasting grave?"

It is true, we only can be justified by the blood of Jesus, and by faith on our part in this blood. And it is equally true, that the decision of the judgment-day will turn on this point; namely, Had we faith in Christ, and conduct to correspond with it? Too many men do not consider dying as they should; they make light of sin, and death also. This reminds us of the *executioner's trumpet*. A Christian king of Hungary, being very sad and pensive, his brother, who was a gay courtier, was desirous to know the reason. "O

brother," said the King, "I have been a great sinner against God, and know not how to die, or how to appear before God in judgment." His brother, making a jest of it, said, "These are but melancholy thoughts." It was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The King, in the dead of the night, sent the executioner to sound the trumpet before his brother's door, who, hearing it, and seeing the messenger of death, sprang into the King's presence, to know in what he had offended. "Alas, brother, you have never offended me. If in the sight of my executioner you feel so dreadful, shall I not fear to be brought before the judgment-seat of Christ." The reader can easily make the application.

Monday, the 9th of April, at Mr. Peter Housel's. Some four or five of this family belong to Church. They are generous and pious. They have showed me no little kindness. Here we have been sick for days, yea, for weeks together, and in the mean time they showed us the greatest attention. The physicians of Winchester we remember with pleasure. They were prompt to attend and administer when called on; and this, too, all gratis. Prosperity attend them! Good physicians ought to be well remunerated and estimated by community.

If pious till death, our names shall be written in golden characters on the cupola of the eternal temple; and our virtues shall radiate the turrets thereof.

We have been reading Jay's "Lectures on the Christian," in twelve relations in this life. They are good. Also, Fletcher's Checks, and Wesley on "Original Sin;" also, Messrs. Phillips', Curran's, and

Grattan's speeches. Also, K's work on Bible Doctrine, Phillips' Strictures on Campbellism, Maury's Eloquence, Dr. A. Clarke's Sermons, Saurin's Sermons, etc.

We occasionally tarried at Mr. Payton's, near Oxford, a high-minded and very clever family. Here we had the society of a son-in-law of Mr. Payton's, named Luckett, a local preacher in the Methodist Episcopal Church; a man of good talents, and fervent in his calling.

Sabbath, the 14th of April, after preaching from 1 Peter iii, 19-21, there tarried in class meeting a lady from the Emerald Isle. This woman had not had such a privilege for eleven years, as she said. She talked and cried most heartily, as she spoke of the goodness of Christ. She said she came out through curiosity to hear her countryman preach, etc.

We preach when we possibly can, and often with intemperate zeal, when we ought to be in bed, from rheumatic affection. A misunderstanding of our real physical condition often subjected us to great exposure and delayed convalescence.

On the 15th of April, 1839, we rode to Cincinnati, about thirty miles, with Rev. Joseph M'Dowell. After we arrived in the city, we rode to and fro for an hour. Then we visited the Methodist Book Concern, the agents being Revs. John F. Wright and L. Swormstedt. Through the politeness of these gentlemen, we were shown to the various compartments. It is a noble Concern, and its object is noble. Long may it flourish! We tarried with our old friends from Newark, brethren J. White and P. Schmucker, where we were courteously entertained. Wednesday, the 17th,

we preached here in the Western charge. On the whole, this was a very pleasant visit. We had the pleasure of the company of Revs. L. L. Hamline and Perkizer, etc.

We have a longing desire for an entire consecration to God. O, for a fresh application of the all-cleansing blood! The acute effect of our rheumatism has abated. Bless the Lord!

On the 27th of this month, we had the honor of preaching the first sermon in the new meeting-house in Miamisville, from Hebrews ii, 10. 1. The character of this Divine personage; 2. The object he had in view; 3. The means used to secure the end.

May 1st.—Sent mother a little money. O Lord, be a husband to the widow! To-day we visited a lady on the very brink of the grave, gasping for breath, while her soul is scorched with the burning conviction for her sins. How awful to defer repentance till one's dying moments!

We were taken very sick on the 15th inst., with a rheumatic fever. We arrived at brother M. Elliot's, where we tarried a few days, receiving every attention. Dr. Roll visited us, and charged a moderate bill. Presbyterian physicians always charged us; but those belonging to the Methodist, or no Church at all, we believe, never charged us. It is owing to the customs of men, we reckon. This attack reduced us very considerably; it was the severest of all. The acuteness of the pain in our right knee is very great. It is distressing by day, but still worse by night.

In Germantown the people are very kind. Here we have the attention of three physicians, but all prescriptions are unavailing.

On the 12th inst., we were bled in our right foot. Brother M'Dowell sympathizes with us, and renders us all the aid he can. In addition to the rheumatism, for the last ten days, we have been afflicted with the diarrhea, which has reduced us very much; yet it may be for the better.

Saturday, 22d of June.—This is the time of our quarterly meeting. I struggled out nearly to every meeting. At the sacrament of our Lord's supper, our heart was unusually softened, and our mind sweetly drawn out after a more thorough knowledge of God and the plan of human salvation. At this meeting Revs. Finley, Latta, Marlay, and Maley were present. Twelve united with the Church, and many were strengthened to go on their way rejoicing.

Came to Germantown and put up at brother Whelan's, a druggist, and my only physician at present. For the last five weeks we have not been able to travel regularly. Our right knee has been cupped, and then steamed and blistered, etc.

July 1st.—Our rheumatism is still severe; not any abated. Seven physicians have tried their skill on me, and I think they have missed in their calculations. We now use slippery elm poultices, which appear to be beneficial. We are afflicted with a species of cold sweat, then a fever succeeds.

July the 4th, at brother Peter Housel's. My general health appears some little better.

Saturday, 6th of July, in company with our colleague, we rode to Germantown, and stopped at brother Comstock's, where we found a very pleasant family. We attempted to preach in the evening from Ephesians iii, 14-21. Our general health is

certainly improved, yet our knee is still inflamed and painful.

July 11th.—Afflicted to-day with a diarrhea. Though this is depleting, yet it may not be in opposition to our rheumatic affection. The day following we were suddenly attacked with the cholera morbus. Two physicians in Winchester attended on me at brother Housel's; never before so sick; not far from the world of spirits. Some got out of their beds to see us die. Spasm after spasm followed; the word was, he must die. In the mean time I retained the thought that I should be a laborer still in the vineyard of the Lord. Our colleague said, I ought to serve the Church twenty years yet; but this was after the attack was over. After this attack, the fluids of my system were very stagnant, but the worst was over; yet we were in a very prostrated condition. This attack appeared to be the turning point, so far as our general health was considered.

July 21st.—Preached two missionary sermons to-day—the first in Germantown, the second in Miamisburg—the collections were very small. Continue preaching from time to time. The people appear to be glad to see us after a very irregular tour for the last three months.

August 8th.—Went from Cotten Run to Oxford, to hear Dr. Bascom address the Miami Union Literary Society. The crowd was great. We had to stand up all the time, which was one hour and a half, and this, too, on one foot, as the other was ailing. The Doctor spoke with elegance and power. It was reported that the Faculty did not treat him courteously. He had been upset in the stage on the way hither, and had

received some bruises, but no serious injury. The speech had been written; in phraseology it was too ponderous, but in matter really superior. Bascom is unique and great.

August 11th.—Rev. Adam Miller has visited us, and preached to-day, a good, easy, and sweet sermon. We preached at 3 o'clock in the afternoon. We were happy, and God blessed the *word*. This meeting has been protracted five days; and twenty-five united with the Church, and several embraced religion.

For an afflicted man I preach, and have preached a great deal too much, yet I have no one to blame but myself. On yesterday, Rev. Dr. Waters, of Oxford, put a seaton in my knee. The rheumatic affection is worse recently, and this appears the natural consequence from too much mental and physical exercise.

August 31st.—We are to commence a camp meeting near Oxford, next Friday. The meeting commenced by a sermon from Rev. William Lamden. Revs. Musgrave and Reed were present. Sabbath, at 8 o'clock, we preached; brother Lamden at 11 o'clock; Reed at 3 o'clock; and brother Musgrave at 8 o'clock. Twenty-five, as reported, embraced religion, and twenty united with the Church. So far as we remember, the above was the sixth camp meeting we have attended. This would not be called a great camp meeting, yet it was a useful meeting to many.

September 9th.—Rode from Mr. Payton's to Germantown, where our last quarterly meeting is to be held. Revs. Moody, Musgrave, and Finley present. We had a good meeting. We regretted that we left for Winchester on that occasion, before the meeting was concluded. O how easily one may be ensnared!

What need there is of constant watchfulness and prayer! The snare was here. Blessed Lord, guide us by thy counsels, and afterward receive us to glory.

Monday, the 16th of September.—Left home for the annual conference, and arrived in Cincinnati, the seat of the conference, on Wednesday—this day it commenced. Our home was at Rev. John White's—he is a local preacher of our Church—he and lady showed us the utmost kindness. I was ordained *elder* in the Ninth-Street Church. It was a very solemn time for us; we trembled in view of our insufficiency for the great work of the ministry. The ordination vows were of the most solemn character. O Lord, help us to keep them! The conference commenced on the 18th of September, and closed on the 27th, 1839.

This year our appointment was Fulton station, Cincinnati district. The Rev. William B. Christie was the presiding elder.

The past conference year has been one of great affliction to us, the greatest of our previous life. Our knee is very weak and tender, so that it is with difficulty that we can walk. O, that this may all tend to our salvation and to the glory of God! It is likely true, that affliction will do for us, what nothing else in the common rounds of discipline can do; yet, after all, unless these are sanctified to us, they will avail but little. Grace, and grace only, can season all the adversities of this life.

It is said that *discretion* is the better part of valor, and *diffidence* the better part of knowledge. We wish to realize this, whether we can exhibit it or not. It is wisely ordered, that “light should have *no* color, water *no* taste, and air *no* odor, so knowledge, also,

should be equally pure, and without admixture." This may do for angels, but where is it to be found among men? All that is required, is to do the best we can. Error should be constantly excluded, but imperfection never can in this life. Here, we only can be relatively correct, not absolutely. One may write and speak better than another, but none can be perfect in either. Therefore, hypercriticism is an evil, which all should deplore and shun. For this reason, the best critic can be criticised. Charity and not harshness should be exercised toward all men. With Colton we suppose, "That author, however, who has thought more than he has read, read more than he has written, and written more than he has published, if he does not command success, has at least deserved it." Again, the man that disbands error and hails the truth, is "like the peak of Teneriffe, has hailed the intellectual sun, before its beams have reached the horizon of common minds, who, standing like Socrates, on the apex of wisdom, has removed from his eyes all film of earthly dross," and, like Moses on Pisgah, surveys the promised land.

At a recent camp meeting we attended, we witnessed, at the moment of receiving persons into the Church, a certain gentleman come forth, who joined on trial. He sat down on the seat, and placed his head on his hand. In the mean time, a lady, we supposed his wife, came and threw herself on his neck, weeping; her tears appeared to fall like dew-drops. Did she not review the past, the present, and the future? Reader, review your life—review it well; then review your present condition—whether honest to yourself or not—then glance at the future.

How stands the ultimate account? Are you on Teneriffe or Pisgah, or in the sadness of sin and sorrow? Certainly you have a soul, an undying soul; it must hereafter live and brighten, and burn in heaven's own luster, or in the unceasing agonies of an endless perdition. One or the other awaits every adult mortal; and one or the other is suspended on a moment's space, a point of time. Time, time, O precious time, may we improve thee well!

It is said of Calpurnia, the wife of Julius Cæsar, the former dreamed the night previous to Cæsar's murder that she was weeping over Cæsar as she held him murdered in her arms. Brutus Albinus had advised him of danger, which awaited him on the *ides* of March; yet, at the same time, was one of his conspirators, but in whom Cæsar had much confidence. He stabbed him on his entrance into the senate chamber; he expired at the pedestal of Pompey's statue. Some men, like the wife of Cæsar, anticipate the future; other men, like Cæsar, have no fears, till misery befall them. Some do not fear to sin; neither do they fear the consequences of sin, till they have murdered their souls. Let offenders recollect that worse than the *ides* of March is coming—the hour of death, and beyond this—the judgment-day.

Some of the brightest talents of earth have been much like Julia Augusta—the only daughter of Augustus Cæsar—who was remarkable for her beauty and genius; but more remarkable still for her almost unbounded licentiousness, whose desires were like the Spartan fox—keen to destroy and devour its possessor.

CHAPTER VI.

OUR FIFTH YEAR IN THE ITINERANCY.

THERE are a variety of circumstances which conspire to excite one on entering a new field of ministerial labor. The place is new; the people are new; all are new. Sometimes this has a depressing, at other times an elating influence; yet much depends on the condition of the mind, or the religious condition of the heart.

We are now commencing our fifth year in the itinerancy. The shock which our health has received by the use of calomel and other powerful medicines, in trying to effect a cure of the rheumatism, is still felt, and we are still lame in the right knee, and have a considerable susceptibility of body to every change of weather. We are sent by the authority of the Church to be pastor and preacher to a strange people, who have not had means or reasons to exercise sympathy to a stranger as yet. On Sabbath, the 29th of September, 1839, we preached our first sermon in Fulton station, from Isa. lx, 18–20. We had a full and an attentive congregation. God was with us; the season, we hope, was profitable. Three or four ministers were present.

Our first quarterly meeting is to be November 9th and 10th. Tuesday, 1st of October, took the stage for Hamilton; and the same day arrived at the dwelling of Rev. Arthur W. Elliott. Passed on to brother Payton's, and from thence to our tried friend, Peter

Housel's, thence to brother W. Gunkle's. Sabbath, the 6th, we preached in Germantown, from Psalm lxxxvii, 3. Tuesday, the 8th, we left Miamiasburg for Cincinnati. Thursday, the 10th—this morning we were introduced to Rev. J. N. Maffitt; he is smart, neat, and sprightly.

The brethren in Fulton have made arrangements for our board, etc., at brother E. H. Fillmore's. Friday evening met in prayer meeting. Sabbath we preached twice in our new charge from 2 Pet. iii, 8; and 2 Pet. iii, 10–12. The audience each time was large—some indications of good. We have fully commenced our regular routine of duties as pastor of the society—attend leaders' meeting, visit, preach, etc. We need light and grace very much to qualify us to discharge the several duties as pastor of this charge. This is the first time we ever had charge during our ministry. O, what grace and qualifications we need! The consolation is, we have access to the Strong Hold, and from Him we may draw competent aid.

There are four young preachers of us in the city—Miley, White, Gaddis, and Carroll. Rev. John Miley is the colleague of Rev. W. H. Raper in Ninth and Fourth Streets Chapels; Rev. John W. White is in charge of a society north of the canal, afterward called Asbury Chapel; and Rev. M. P. Gaddis is the colleague of Rev. E. W. Schon at Wesley Chapel, Fifth-street. Rev. William B. Christie is the presiding elder of Cincinnati district: the same who was chairman of the quarterly conference at Keen, Coshocton county, Ohio, where we were first licensed to preach in 1833. We look upon him as one of the

best of preachers, and the sweetest of men. In manner, he is as smooth as glass: never perceptibly ruffled, never in a hurry, and never at a loss for an answer. His mind is clear, and he determines with much ease and pertinency.

We are now fairly at work; our studies, ordinarily called "conference studies," are past; and now we are to make full proof of our ministry, to be able to bring out things new and old. We ought not to suppose that light will pour direct from heaven on us without labor. We must labor, and labor hard, to find out the truth, and what is next of importance, to give it weight, and gain it access to the minds of others.

We are surprised at the benevolence of even some heathens. Instance Jamsetjee Jeejeebhoy, the Parsee merchant, as described in the *North American Review*, and the *Merchants' Magazine*. Jeejeebhoy has risen from poverty and obscurity to wealth and distinction as a shipper and merchant at Bombay. The record is before us of a small part of his gifts for twenty years, and yet it amounts to more than three hundred thousand dollars. He expended two hundred thousand rupees for the supply of Poona with pure water. He erected an inn for the accommodation of poor travelers at a cost of eighty thousand rupees, and endowed it with fifty thousand rupees; and his wife added another twenty thousand. Not a year has passed without some act of munificence. The schools at Calcutta and Bombay, the benevolent societies, the public works in all parts of the country, have all been aided by his wide-spread charity. No bigoted faith, no false feeling of nationality, no low

standard of judgment has ruled his efforts for the good of mankind. He

“Grasps the whole world of reason, life, and sense,
In a whole system of benevolence.”

The homage paid to this benevolent merchant has been very marked. The Queen of England has conferred on him a patent of knighthood at the solicitation of the East India Company.

Kinsmen and friends presented him an address, accompanied with fifteen thousand rupees, to form a “translation fund,” for translating into the Goojuratee language such books from the European or Asiatic languages as may be approved by the Committee, to be published and distributed gratis, or at a low price, among the Parsee community. In accepting this testimonial, the princely merchant utters sentiments worthy of Christian emulation; and demonstrates the fitness of the memorial by the munificent gift of three hundred thousand rupees—one hundred and fifty thousand dollars—as a fund to be applied to the relief of the needy Parsees of Bombay and Surat, and the education of their children, to be managed by the Committee who tendered to him the honor of the memorial.

His wife shares his generous spirit. At a cost of one hundred and seventy-five thousand rupees she has constructed a causeway at a point between Salsette and Bombay, where a dangerous ferry previously existed, and a loss of life was frequent. And this is not the only instance of her benevolence.

Where will we find the parallel of these instances in a Christian land? Yet the giver is a Parsee—a

fire-worshiper. However, who that entertains just notions of *stewardship* but will hail him as one of "the *wise* men from the east." Would that liberal charity were so universal a Christian grace, that we might trace still larger donations from those who can better estimate the goodness of the Almighty! Has not this heathen far surpassed some of our readers? Not so much do we consider this in the abundance of the munificence as in the *will* to donate. Christianity, true and pure, is true love, and true love has always a liberal hand.

Our *acts* of charity should have wings and fly fast, and keep flying, as the Rev. Dr. Beman of Troy, remarked in a sermon, "That if Dr. Franklin tamed the lightning, Prof. Morse taught it the English language." So if the Spirit of grace has tamed our passions, then grace itself has taught us the language of charity.

WESLEY AND WESLEYANISM.

Were there any thing more remarkable in the character of John Wesley than another, it was his wonderful faculty of descrying the openings of Providence, and adapting every instrument and agency to aid the work in which he was engaged, and looking for the divine aid amid all the cares and complexities. In such a vast work, he could, with perfect calmness, direct every part of its vast machinery. As a wise master-builder, he laid the foundation, and secured the services of others to continue the work; and at the same time gave striking evidences of his own untiring labors.

And while he was thus employed, his brother

Charles was engaged in preparing the adornment of song for the sacred edifice. To this work he brought inimitable talents, which, Providentially directed, actually suited. His poetry will remain our Zion's beauty and glory continually.

Designed by the Lord to be a peculiar people, it might be expected, from the weakness of men, that the appearance of the Methodists would excite the envy and opposition of bigots and others—by these accordingly they were opposed. But God raised them up a defender, who showed himself valiant for the truth—the immortal Fletcher. Uniting the fervor of a seraph and the affection of a saint, with the magnanimity and prowess of a hero, he girded on the armor of light, seized the two-edged sword of Gospel truth, and marched triumphantly through the ranks of pharisaic pride and antinomian licentiousness, spreading true glory as he went.

“Convinced that the energies of our infant Zion could not be fully developed unless she would enlarge the place of her tent, and to stretch forth the curtains of her habitation,” the devout Coke, flaming with missionary zeal, radiated in every direction to make known the savor of the Redeemer's knowledge. Like a torch from heaven, he kindled the missionary fire, which, since his day, has burned with increasing intenseness upon our altars! Strangely, on his knees, apparently in prayer, his soul was summoned away from the Indian Ocean to the paradise of God.

In the spread of this work, the patriarchal Asbury rode over the billows of the Atlantic, and landed in the United States of America, and became the apostolate of American Methodism. Eighteen times he

crossed the Alleghany Mountains, and often passed from north to south on his errand of mercy. His labors and sufferings were abundant, but the glorious effects were still more so.

The boanergic Garrettson, like the prophet Micah, was sent forth "full of the Holy Ghost," to declare the message of the Lord. As the providential and heaven-honored champion, he wielded honorably and successfully the artillery of truth. A George, a M'Kendree, a Whatcoat, a Roberts, a Hedding, and hosts of the most eloquent, and learned, and powerful ministers in turn, have followed in their Master's footsteps, in the true apostolic succession.

Methodism originated in the circle of literature and science. The Wesleys, and a Coke, Walsh, with whom the Hebrew Bible was as much his companion as if he had been a Masoretic Jew; a Clarke, who read the variegated languages of the east, and who was of the first magnitude in the constellation of literature.

A Watson, whose giant mind grasped both heaven and earth, exhibiting the lofty chain of evangelical truth in his immortal Institutes, the heritage and glory of the Church.

A Summerfield, who blended strength with tenderness and beauty, on whose lips dwelt the eloquence of an Apollos, and the zeal of a Paul. He was more than an earthly casket of beauties—he was a celestial jewel. He seemed a native of the border-land of bliss. While here, he enchanted the multitudes; he was the beloved of thousands.

We have had our Nelsons and Abbotts, our Emburys and Webbs. Time and space fail to tell of our Gideon Ousley, Walter Griffith, Joseph Benson, and

Fisk, and Olin, Ruter, Waterman, and Christie, and their successors in the Gospel ministry, whose praises are deservedly in all the Churches.

THE LAST CONFERENCE, 1839.

The following were admitted on trial; namely, A. W. Musgrove, John Barton, E. Williams, L. D. Huston, T. Hurd, J. H. M'Cutchen, L. F. Harris, L. M'Vey, W. Hays, T. Perkins, W. M. D. Ryan, J. T. Holliday, J. Longman, J. G. Dimmett, Noah Hough.—15.

The following are those elected and ordained elders this year; namely, Wm. Nast, W. R. Davis, S. F. Conrey, S. H. Chase, H. Wharton, E. Estell, W. T. Metcalf, J. Morris, A. M. Alexander, J. W. Young, W. T. Hand, Andrew Carroll, Uriah Heath, J. Blampied, M. G. Perkizer, M. P. Kellogg, W. Parish, S. Howard, E. Owen, R. Doughty, A. Murphy.—21.

Ten located this year, four were supernumerary, and twenty were superannuated. In the past year, the following departed this life in sweet triumph; namely, Frederick B. Butler, Dudley Woodbridge, William D. Barrett, Moses Crume, and George Fate. For the obituaries, see the General Minutes of 1839.

Numbers in society, as reported at the conference: total, 54,165 whites, and 585 colored; local preachers, 399; contributed for missions, \$8,600.90. For the ensuing year, the presiding elders and districts are as follows: Cincinnati district, William B. Christie; Lebanon district, George W. Walker; Dayton district, James B. Finley; Urbana district, Zachariah Connell; Chillicothe district, Michael Marlay; Columbus district, John Ferree; Zanesville district,

Robert O. Spencer; Marietta district, Samuel Hamilton; Kanawha district, Elijah H. Field. At this conference they made the Dayton district, which makes nine in all. The number of the preachers stationed this year is about one hundred and fifty-six, in active service, apart from the superannuated. It will be recollected that the Ohio conference does not embrace territorially, but about a third of the state, if it even does this. On the whole, the work progresses graciously and rapidly. This year the increase of membership is 3,204, in our conference alone.

THE PLEASURE AND SORROW OF SIN.

To be a friend of this world is equivalent to being an enemy of Christ. The world, in its maxims and actions, is opposed to true religion, and to true happiness. The following, in some respects, adumbrates this, by showing the falsity of its honor, and unsubstantial character of its happiness:

“The hall of a hotel is brilliantly lighted. Wreaths of flowers are suspended from the walls and ceiling. The company gradually collect. The young and beautiful are there in life and joy. The music is heard, the dancing commences, and all is excitement. But soon a young man enters the hall, and all eyes are turned toward him. ‘It is he, it is he,’ is whispered, and for a moment all is still. As soon as the dance is finished, many young gentlemen and ladies go to the new comer, and offer him their salutations. Gradually a circle is formed around him, and many a hand is extended toward him, and many an eye is fixed upon him. Congratulations for his bravery are heaped upon the

young man, and willingly accepted. The dancing is resumed, the young man, the hero of the evening, invites a young lady to be his partner, and with beating heart she accepts the invitation.

“The mail-coach had passed through the village of F. where Mrs. M. resided with her daughter. The daughter had gone to the post-office, and was returning with a letter for her mother. The old lady opens the letter and reads,

“‘DEAR MADAM,—It is my sad duty to inform you that your son is no longer living. Having in vain asked an apology for an insult which he had offered me, I felt obliged to demand immediate satisfaction. Yesterday we met, and he fell. I have the melancholy pleasure of assuring you, that your son conducted himself in a strictly honorable way, and died like a brave man.

‘With much respect, I am, &c.’

“The writer of this letter was the young man whose presence at the ball-room had created such a sensation. With his hands yet reeking with blood, he had written this desolating letter, and then had gone to the ball, where those hands were so eagerly grasped. The youth whom he had killed was the only son of his mother. He had left her some time before on business, and was preparing to return to her. The mother was anxiously expecting him, and instead of him received this letter. It was no satisfaction to her that her son ‘had conducted in a strictly honorable way.’ He was *dead*, and in a few weeks her throbbing heart had ceased to beat, and her aching head was at rest. The daughter followed her mother to her grave, and returned to her lonely home. For

a short time her mind wandered. Nothing was present to her but her brother, covered with blood, and calling upon her to close his wounds. But at length religion triumphed over affliction, and now she moves about with a sweet and sad countenance, visiting the sick, and sympathizing with and comforting the mourner.

“He who in a moment of passion kills a man is called a murderer, and expiates his crime on the gallows. He who *deliberately* kills a man is called a duelist, and receives the honors of society.

“A young man is seated in his cell, with his head resting upon his hands. A bell strikes. He starts. The door of his prison opens; a clergyman comes in, and walking up to the youth, gently takes his hand. The young man raises his eyes. The tears are falling from his cheeks, his countenance is pale and haggard, and indescribable woe is upon it. The clergyman speaks a few words of comfort. The young man listens, but says nothing. The clergyman continues; he speaks of the Divine love, of Jesus’ assurance of pardon to the repentant malefactor. The tears flow more freely, and the young man at length sighs and says, ‘O, my Father! forgive me.’ The minister continues his friendly exhortation. The door of the cell opens again, and a young lady enters. She trembles and almost falls, but making a violent effort she reaches her brother, and throws her arms around his neck. ‘O, Sarah, dear Sarah!’ ‘My brother!’

“This young man is condemned to death for killing a companion in a moment of passion. This is the last hour of his life, and the clergyman, his friend and guide, has come to give consolation and hope, and the

only sister, dearer to her brother than life, has come to take leave of him.

The bell tolls again. What a shuddering, chilling sensation is felt. The minister is no longer able to restrain his feelings, his frame shakes, and the tears start. The sister clings the closer to her brother, kisses him in agony and faints in his arms. He gently lays her on the bed. The door of the cell again is opened, and an officer steps in, touches the young man on the arm, and says, 'Come.' The young man imprints one kiss on his sister's forehead, and rushes wildly out of the cell.

"He stands upon the scaffold. At his side is the gallows. Before him a vast multitude are collected. Their eyes are fixed with dreadful curiosity upon him. A prayer is offered. The cap is put on, the rope is adjusted—and the *murderer* is no more.

"Let us not return to the cell, for the sister has revived, and her brother *is gone*.—*Register and Observer*.

If nothing else but the comforts of time were concerned, how sad and fearful are the effects of sin! But, alas, an eternity of woe or rapture are beyond the confines of time and sense. "The wages of sin is death." "The soul that sinneth it shall die." O, for the light and agency of the Holy Ghost to restrain from sin; and to purify our fallen souls for endless life!½

The reader will be pleased with the following sketch:

VENICE, ITALY.

"Without the sun, Venice appears like a widow, but with the sun, like a bride. The buildings of the

city are painted when built, and seldom, if ever, afterward. The edifices have a sea-worn appearance, and like that of vessels that have been a long time out of port. The houses have a land and water entrance. If a house needs repairs on the canal side, a boat is hauled along side with a staging, and the building repaired in the same way as a ship. There is no dust in Venice. Crickets are sold in tiny cages. It is amusing to go into the stores of an evening and hear a cricket concert. Beer-shops are numerous; they have a small bundle of fresh shavings hung over the door, to signify what they sell. Perhaps shavings may serve as a good emblem of foaming beer.

"The fire engines of Venice are quite small and portable, and are kept in the basement story of the Ducal Palace, and when a fire occurs are put on board a gondola, and hurried to the scene of conflagration.

"Low marble basins are placed in many streets throughout the city, and daily replenished with water, for dogs and chickens to quench their thirst. When an apartment is to let, it is one of the usages of the place to indicate the fact by pasting a square piece of white paper about the size of a human hand upon the window. If a whole house is to let, every window will exhibit the same sign. No writing whatever appears upon these bills.

The library of the Ducal Palace contains 65,000 volumes and 5,000 manuscripts. I have passed many days in a little ante-chamber close by the "Bridge of Sighs," poring over some of the choicest books in this collection. It did not take long for me to discover that the history of Venice is a study of itself. A gentleman connected with the Palace gave me, on re-

quest, a list of works thereon, comprising some sixty or seventy volumes in Latin, Greek, and Italian, and very gravely told me that when I had finished that list he would give me another!

"Venice contains 28,000 houses, and is built on seventy-two little islands, united by bridges. In the Ducal library I saw a chart of these islands as they appeared before the foundation of the city, and they were so small that they looked like eggs floating in the water.

"The canals of Venice would be fatal to drunken men. After every holiday it would be necessary to fish for their bodies.

"Store-keepers, who sell on sacred days, in lieu of being fined are compelled to close their stores for a few days as a public example. Recently, I noticed a store closed with an official notice posted on the door, which read thus: "Closed by order of the municipal authorities for having transgressed the discipline in reference to the observance of sacred days."

"The orologio of St. Mark's square has a bronzed figure of the Virgin Mary and child, seated, and when the clock strikes the hour, an angel with a trumpet and three kings, or magi, issue from a door, pass before her, bow, and retire.

"In the parish of St. Luca my attention was directed to a very remarkable tower. It appeared to be the counterpart of the leaning tower of Pisa.

"Upon a catafalca in the church of St. Geremia I noticed some very odd devices. The figures were all skeletons. One was looking at an hour-glass which it held in its hand. They all had hats or caps of different descriptions on their heads. The first had a

Papal tiara; the second, a crown; the third, a miter; the fourth, a curate's cap; and the fifth, a peasant's beaver. This was intended to signify that death leveled all ranks and all professions.

“*O mors, quam amara est memoria tua!*” O death, how bitter is thy remembrance!

“The ‘castle system’ of the feudal ages still prevails in Venice. If you call at a house and pull the bell, you are asked by somebody from an upper story window what you wish. If your answer is satisfactory, the door is opened. If you wish merely to leave a card, or note, a small basket is let down by a string to receive it.

“The great families, that once ruled the destinies of the state, still have some living representatives who bear their names, and occupy a few rooms in their palaces.

“The official journal of the city is called the “Venetian Gazette,” and is very little relied upon for candid and correct intelligence. It never communicates what transpires in the place. But it tells every day the age of the moon, and the state of the anemometer, hygrometer, and pluviometer; and on these points studies to be as accurate as an almanac.

“The images, in statue form, of our Savior are so much kissed in the churches and in the street, that the toes, and sometimes half of the feet, are kissed off. In the church of the ‘Frari,’ after the service of the mass, as the priest was retiring to the vestry, some little children ran after him, touched the hem of his garment with their hands, and then kissed them.

“The Christian names in use among the Venetian ladies sound very noble and beautiful. Take the fol-

lowing for example: Almerinda, Flavia, Livia, Zefirina, Valentina, Aurelina, Fabiana, Olimpia, Fulgenzia, Leonilda, Regina, Ruffina, Crescenzia, Graziosa, Vittoreela, Dionisia, and Bettina.

“Marriages and deaths are rarely, if ever, published in Italy, unless the parties concerned be of noble or royal birth.

“Venice is connected with the main land by a bridge of stone, two miles and four hundred and sixteen yards in length, containing two hundred and twenty-two arches. The soil of the bottom of the lagoon, where it is built, is entirely mud. The foundation is formed with piles, driven into the bed of the lagoon; 80,000 larch piles were used in the foundation, and in the bridge itself twenty-one millions of bricks, and 176,437 cubic feet of Istrian stone. The work cost \$933,330, and was built expressly for the new railroad from Padua and Verona, which daily traverses it.

“The undertakers of Venice are dressed in scarlet, and the massive candlesticks used on funeral occasions are painted scarlet. The pharmacies, like the hotels, have generally some style or title. One pharmacy I noticed styled “Pharmacy of the Six Lilies,” with a corresponding number of lilies painted over the door.

“In this intricate city a stranger is liable to become bewildered and go astray. To obviate this, a white marble streak is placed in the walks and bridges, so that, if it be followed, it will conduct from all quarters to the square of St. Mark, which is in the heart of the place. This answers the same purpose as the string spoken of in the labyrinth of “Rosamond.”

There are twenty-five little islands sprinkled over the lagoons in sight of the city. Flowers are cultivated upon them, and sent fresh every morning into Venice. In the market, near the Rialto, twelve beautiful roses may be purchased for one cent; but the flower girls, with their "Bloomer" hats, who visit the coffee saloons in St. Mark's square, expect a much handsomer gratuity for their offerings. In rambling near the railroad station, I saw a fine locomotive lettered 'Marco Polo.'

"There is no 'W' in the Italian alphabet; hence, when the printers and bookbinders have occasion to copy an English title or phrase, in which that letter occurs, they are accustomed to unite two V's to form the letter W. In the churches the pelican is employed as an emblem of the love of the Savior, and the phenix of the resurrection. The three tall masts before the cathedral of St. Mark are said to typify the three great conquests of the Venetian power—Cyprus, Candia, and the Morea."—*New York Commercial*.

As we have said, the stewards have made arrangements for our board at brother E. H. Fillmore's; the family is agreeably pleasant. And precious Savior bestow on us thy blessing in this field of our ministerial warfare!

We attend prayer meetings, class meetings, and leaders' meetings in course, and as regularly as possible. Bless the Lord for all his favors! Attended a quarterly meeting at Wesley Chapel: brethren White and Miley, in turn, were invited to preach on Saturday evening, but both declined, so the presiding elder invited, rather commanded the writer to preach; we dare not well refuse, and had to accept and try. A

number of the older ministers were present, which made it still more embarrassing. We preached in our poor way about thirty minutes; and though embarrassed, yet a good mother in Israel, spoke out an *amen*, which at the time was exactly in place.

Sunday, 20th of October, was to us a busy day. We preached at 11 o'clock; gave a Sabbath school lecture at 3 o'clock, P. M. At 5 o'clock joined in marriage Mr. L. G. to Miss R. A.; and at 7 o'clock preached again in M'Kendree Chapel, Fulton. The next day we attended the funeral of a child. On the 22d, attended a love-feast at Wesley Chapel—the largest meeting-house in this western country. Friday we attended prayer meeting in our own charge. Sunday, preached in the Ninth-Street Chapel from Prov. xxiii, 17, 18.

We are trying to visit and pray with the members of our charge. This is a good work, but it is a cross-bearing work. O for grace to discharge all our duties to the glory of God—the salvation of the people!

Saturday, 2d of November, we attended quarterly meeting at Fourth-Street Church, which is in pastoral communion with Ninth-Street. Dined to-day with Revs. E. W. Schon, Gaddis, and brother Quinton, and others; we had a pleasant season.

Saturday 9th.—This morning Rev. Wm. B. Christie preached on "prayer," in M'Kendree Chapel, on the occasion of our first quarterly meeting. The quarterly conference immediately followed; not much business; the official members all present save one. Rev. J. Miley preached on Saturday evening a very good sermon.

Sabbath 10th.—Bishop Morris preached at 11

o'clock, after which the eucharist was administered. Brother Christie preached in the evening from Jer. viii, 22, a very good sermon, as the Bishop had done in the forenoon from a different text. This evening some five came to the altar of prayer. On the following morning we tried to preach; had a good season. Gave notes of admission to some twenty-five persons into love-feast, at which meeting ten came to the altar to pray for forgiveness of their sins, and six united with the Church.

Always after special efforts in the pulpit or altar we are afflicted with a cold.

On the 14th inst. we joined in marriage Mr. C. S. to Miss S. S.; hope they will do well.

Sabbath, 17th of November, Rev. Francis Wilson preached twice for us. We have a tolerably fair condition of things in this charge; a number are seeking religion, and some have embraced it, and united with the Church.

Through the politeness of our presiding elder we received a ticket to attend, with the other junior preachers, medical lectures. This is an exhibition of kindness which we will not soon forget.

Tuesday 19th.—Preached the funeral of Miss M. B. and Mr. Morris. The latter was eighty-one years old, and had been a soldier in the Revolutionary war. He had some hope in death. Preached the funeral of Mrs. Steward; she was a member of the Presbyterian Church. Heard Rev. M. P. Gaddis preach; whom we accompanied on the 27th inst. to Bethel, where we attempted to preach in the evening.

December 1st.—We exchanged pulpits with Rev. Mr. Powell, a Presbyterian minister.

Tuesday 3d.—This evening, at a society meeting at Wesley Chapel, Rev. J. N. Maffitt was present, and, of course, the center of attraction. He is a fine orator, and a true revivalist. We opened the exercises by singing and praying; and Maffitt followed in his inimitable manner and sweet song. This is the meeting-house of brother Maffitt's special labors, in conjunction with brethren Sehon and Gaddis, and surely it is well manned. Heard Maffitt preach on Wednesday evening to a fine audience from Matt. xx, 6. It was to the point, and had a fine effect. We are at meetings of some sort every evening. Sinners feel and see their danger; in consequence they come out to meeting. Friday evening brother Maffitt preached again from Eccles. viii, 11; again on Sabbath morning. His theme was joy in heaven over the returning sinner. It was finely applied. Maffitt thinks, speaks, sees, hears, and feels more than any other man we ever knew. He is not without imperfection, yet he is a wonderful man; he certainly must have strong faith. He is mighty in *prayer*, and particularly in *praises*. After all, he may lack in the eyes of some, both gravity and prudence; nevertheless, his memory is precious to thousands, though it may emit no sweet odor to a few. With all our heart we say, long may he live to do and get good. He preached ordinarily five times each week, besides a number of exhortations, with a good deal of singing. Never was there a voice better modulated than his. That he preached more, and lectured more, and sung more than any man we ever knew, is also true. Withal, he wrote considerably on a variety of subjects—both prose and poetry. He has written

sketches of sermons; another volume of miscellaneous poems; and a small volume of blank verse on Ireland. Professor Maffitt has done much for the world, and particularly for the Church of his choice, and this without much credit, save the booming blast of praise on the one hand, and defamation on the other. Let it be published that John N. Maffitt was to preach at a certain hour and place, and no matter how spacious the house, it would be more than filled, and oftentimes many would have to leave for the lack of accommodations. If it be said that some other men could do as much, we answer, they might for a few sermons; but if they failed to have a *revival*, they would not long retain the crowd of hearers. Maffitt's attraction as a man, as an orator, and as a preacher, surpassed any man in the United States for a number of years at least, or any man who preached the same number of sermons, to the same audience, with the same revival attraction. And take it all through, he exceeded any man in this country in the awakening, converting, and gathering into the Church. If it be said, his converts, or those converted by his instrumentality, did not continue faithful, we answer, they continued about as faithful as those of other great revivals in the general. That some have gone back to sin again is true enough; but it is equally true, that many stand firm to the present. We have no sympathy, or but little at best, with those who are afraid to labor, lest they might obtain some poor ones. Such lack courage to do much. We have known a few men to make more ado over a score that united with the Church, than other men would over hundreds. After all is it not better to commit

all these things to God—ourselves, and our labors too—till the judgment of the great day; and, as ministers, pray for one another, love each other, and labor for the final salvation of all souls.

Professor Maffitt had no pastoral charge for a number of years; this burden he bore not; and a difficult burden it is. His was the open pulpit demonstrations of Gospel truth only, and this only for a brief time in one place. Here he had the advantage also, yet an advantage which brings its snares. It is not so good as our regular intinerancy; it exposes one too much, and is hardly consistent with the more regular itinerant services. It exposes to envy more or less. In a word, it is more dangerous; and we would not encourage it. *Regularity* and *uniformity* are our mottoes.

In connection with Professor Maffit, labored Rev. E. W. Schon, of whom no man could be ashamed. The draw back on our pen is this, in transcribing the remarks of the Professor, we enlarged, because he is no more; but the latter is yet living and blooming in the vineyard of his Master. However, the latter is a full and noble form of humanity. Having a classical education, and a ready address, with a sweet, silvery voice, but seldom equaled, and very rarely surpassed. He is frank, free, and hospitable, as well as a generous friend, captivating in manner and address. If he be not denominated a profound theologian, he, nevertheless, is a worthy and popular minister. Long life, success, and a happy death to him! The writer hopes to greet him on the eternal shore.

In connection with the two above-named, was Rev. M. P. Gaddis, a single man during the time of our

better acquaintance with him, and a promising youthful minister of the Ohio conference. His health was feeble; yet he preached efficiently and usefully. His was the expository and plaintive character of preaching. He, too, is living, and yet in feeble health. He is the writer of the "Foot-Prints of an Itinerant." He was a useful man; kind hearted to those around him. His services in the itinerant field, in the character of pastor, and as agent for seminary and Church purposes is well known. May he have a happy life, a peaceful death, and a rapturous eternity!

The above descriptions have not been studied, but dashed off hurriedly. They are not intended on the one hand to eulogize, nor on the other to defame.

December 5, 1839.—Having been to church this evening in company with Rev. M. P. Gaddis, we came to tarry for the night at brother Thomas Sharp's; himself and wife, and sister Wood, were members of our Church; but Mr. S. had not as yet professed to enjoy religion. Revs. J. N. Maffitt, Sehon, and Gaddis, were all engaged in a meeting to promote a revival of religion at Wesley Chapel. On the evening above mentioned, we retired from a general class meeting. There was as yet no particular religious excitement in the city; and we are of the opinion that Rev. M. P. G. and the writer were the first who received a special blessing. While at Mr. Sharp's, after family devotion we all retired. Rev. G. forgetting a necessary ablution, arose again: and as he says in the "Foot-Prints," his mind being convinced of the absolute necessity of holiness of heart, "without which none shall see the Lord." On re-entering the room, the power of God moved upon my heart,

etc. The writer, who was seeking the same divine deliverance, was fervently praying in rather a private way, not making his feelings known. The first intimation we had that our friend was in the same condition of mind was, while we lay in bed, he cast his arms over our face, giving praise to the Lord for his goodness, etc.; then he arose, calling on the family to arise, and come into the room; they immediately came. In the mean time, we were praying for ourself in one corner of the room, but on being requested to pray for Mr. S., rather reluctantly to cease for ourself, we attempted to pray for the one most needy. In the mean time, Rev. G. ran down the stairs, and, as he says, repaired to brother A's., telling him to come to Mr. S., and soon they both returned. All in the room were praying or praising. Some of the family of the adjoining house also came in. Some on entering felt it to be a Pentecost, and fell to the floor. All who came were blessed. This was the commencement of the revival that immediately ensued.

Sabbath morning, we closed the services of the hour after brother Maffitt preached. The time, the place, the vast crowd, and the solemnity of the thousands present, gave character to the occasion. Our note at the time is, Thousands wait on the *word* from his lips. What a man! God is here. He does the work.

We tried to preach this evening in Asbury instead of brother J. W. White, who preaches for us in Fulton. We labor with seekers at the altar every evening. There is the appearance of a general revival. O, Lord, carry on this work!

Wednesday, December 18th.—Maffitt and the min-

isters generally dined at Mr. Hopper's to-day. This family is good and pleasant, and the guests sedate but blithe. This was really a pleasant interview. On the 21st inst., we tried to preach for Rev. W. Montgomery, the stationed minister in Newport, Kentucky. We had some liberty, and five or six came to the altar of prayer. We attend religious meetings nearly all the time, and the revival progresses slowly. O, Shepherd of Israel, hasten on the Gospel jubilee!

This year we celebrate the centenary of Methodism. One hundred years ago it took its rise at Oxford, England, and how vastly has it spread, and in its spreading, Scriptural holiness has spread! The day of celebration was the 25th of December, 1839. We had prayer meeting this morning at five o'clock, and a precious season it was. At ten o'clock, Rev. Joseph M. Trimble gave us a good address, after which, the brethren and friends of Methodism subscribed the sum of four hundred and fifteen dollars, which was increased afterward. We held a love-feast in the evening, which was a season of peace and some rejoicing. Thursday evening we preached, and felt happy, with many others around us. Our health is improving rapidly. Bless the Lord for his tender mercies! After a siege of rheumatic affliction, for nearly a year, we are now much improved, for which we are sincerely thankful. Sabbath, 29th of December, Rev. Leroy Swormstedt preached for us, and aided in the administration of the eucharist.

New-Year's Morning.—The old year is past, and only its records remain. All our years will soon be gone. O, how precious is time, and how much we have to do in it! Last evening we held a watch

meeting, and arrived at our homes about one o'clock. M'Kendree Chapel was well filled. We dedicated ourselves to the Almighty, whether we live or die. May the blessing of heaven abide with our dear mother, sister, and two brothers! and may the light of Heaven shine with increasing radiance upon all the faithful in Christ Jesus; and the awakening grace of our adorable Lord rest upon all mankind.

January 9th.—Up to the present, we have attended religious meetings every evening, save Saturday evening, in our own chapel. Last evening, eight experienced religion, and twenty-one united with the Church. Thirty-two persons were at the altar. On yesterday we administered the eucharist in the social circle. The Lord was present and blessed us all.

Sabbath, 11th inst., Rev. L. L. Hamline preached for me; the occasion was sweet and solemn. Four persons from the Presbyterian Church united with us. Last evening we preached in Asbury Chapel; it was the time of their quarterly meeting. Some four or five embraced religion. At the same time brother Maffitt preached at Fourth-street, or what was sometimes called "Brimstone Corner." Monday, we dined at Mrs. M'Lean's, in company with the preachers.

Tuesday, 21st.—At Wesley Chapel, the center of motion. We spoke and were happy. Gen. Harrison, and about fifty preachers, were in and around the altar. Here the revival is advancing beyond any thing we have ever heretofore seen. Bless the Lord, O my soul, for what we hear, see, and feel!

"O Jesus ride on till all are subdued,
Thy power make known, and sprinkle the blood,
Display thy salvation, and teach the new song,
To every nation, and people, and tongue."

Six hundred have united in Wesley Chapel charge, in the last six weeks. Brother Maffitt generally does the preaching, and the other ministers who attend help the resident ministers at the altar of prayer, etc.

January 21st.—The writer was introduced to J. C. St.; and on the 23d inst, in company with Rev. L. L. Hamline, we visited Mr. C. Monroe's, and found the family pleasant and courteous. The writer is much indebted to this family.

Saturday, 25th.—Heard Rev. W. B. Christie preach at 11 o'clock, at Fourth-street. We tried to preach in the evening, from Deut. xxxiii, 29. St. was present, for the first time, when we addressed the people. Rev. Wm. H. Raper, one of our senior ministers, of a fine mind, was present; Christie and others were also hearers. For a stranger, and a young preacher, to bear all those, and preach too, was doing more than most men are aware. About twenty came to the altar of prayer. The revival seems to spread to every chapel. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

January 28th.—The stipulation was concluded orally with St., and the contract was ultimately sealed on the 24th of March following, agreeably enough to the parties, and, we suppose, to all others. The subject need not be treated of at large here.

February 1, 1840.—To-day our second quarterly meeting commenced, in Fulton. Brother Christie preached in the morning, and brother Miley in the evening. Sabbath morning, brother Christie preached on, "The carnal mind is enmity against God," etc. We preached in the evening from Romans i, 16. The

text was rather great for a junior to handle well, yet we had liberty in speaking, and hope the Lord blessed the word. Rev. W. B. Christie preached again on the returning morning; and we held a love-feast in the evening. Forty came to the altar of prayer, and twelve united with the society.

The work of revivals progresses gloriously. The result of this revival in the charges of the Methodist Episcopal Church in the city and suburbs, amounts to twenty-two hundred admitted on trial in the Church.

CHAPTER VII.

OUR FIFTH YEAR CONTINUED.

Saturday, February 8, 1840.—To-day, Rev. W. B. Christie picked us up in the streets of Fulton, and took us to Madisonville, to a quarterly meeting. As he expected, Rev. C. Elliott D. D., to be present, and preach for him, we were not invited to preach till it was obvious that the Doctor would not be present. So our senior brother said we must preach; what to preach from we knew not, but, *impromptu*, selected John v, 14. We had really a good season, though it was unexpected. In the mean time, in comes Rev. G. Moody, and some other ministers, much better calculated to entertain the audience than the present preacher—yet we had unexpected and great liberty. Bless the Lord! He can cause a worm to thrash a mountain. We returned in Mr. Lawrence's carriage, with his splendid horse, which brother Christie had

come out in. We made out to drive him, but it was all we could do amid such a bustle of drays, omnibuses, etc.

Wednesday evening.—Society meeting in Fulton; about twenty at the altar seeking religion.

Sunday, February 16th.—We preached in Wesley Chapel, from Eph. iii, 19; the same day in Fulton, M'Kendree Chapel.

A man by the name of Hardy, a local preacher by profession, has preached for us a few times, he proved to be an impostor.

Sunday, March 1st, we heard Rev. H. B. Bascom preach at Wesley Chapel. It was the first time we heard him. He preached on the divinity of Christ. His sermon was unique and powerful. On Wednesday, the 3d, we preached at Columbia, and had a good meeting.

On the 7th instant, we preached in Covington and in Newport from Isaiah xxxv, 1, 2. We had liberty in addressing the people. Some twelve came to the altar of prayer. On the 22d instant, Rev. L. L. Hamline gave an address to the children, which was very happy and well received.

March 23d.—To-morrow we are to be joined in matrimony, at the house of Mr. Charles Monroe, on Fifth-street, Cincinnati.

March 24th.—To-day, a few minutes after ten o'clock, Miss Jane Clark St. Clair and self were united in marriage by Rev. L. L. Hamline. A number of persons were present, among others, Rev. W. H. Raper, John W. White, and M. P. Gaddis. The latter waited on us. Rev. M. P. Gaddis and Miss Angeline Brooks accompanied us to Mr. Fillmore's,

our boarding-house in Fulton. The day was disagreeable, it being the equinoctial storm.

We are convinced that we lack that easy and delicate courtesy which adorns many others; but it is "to live and learn." Our boarding-house is retired, and the family are agreeable, etc.

April 5th.—To-day we came to our friend Wheeler's to board, according to temporary arrangement, previously made. We tried to preach for Rev. John Miley, at Fourth-Street Chapel; and on Sabbath afternoon we attended a love-feast at Ninth-Street Chapel. Quite a full house, and a pretty good meeting. Revs. Mudge and Davis preached for us in M'Kendree Chapel to-day.

April 25, 1840.—Our quarterly meeting commenced to-day. The presiding elder is absent, being at the General conference. We had a good love-feast in the morning, and we tried to preach at half-past ten o'clock. We think our manner was harsh to-day—much depends on the manner.

Sabbath, May 3d.—It is a very rainy time, and high waters. We preached twice to-day. O, for more of the Divine presence, to be manifested to my soul! Lord help my infirmities.

Sunday, 10th.—Heard Rev. J. N. Maffitt preach at Wesley Chapel, from Hebrews ii, 3. Dined with him at Mr. J. Lawrence's. While preaching at Fulton, in M'Kendree Chapel, from Matthew ix, 2, 5, on demoniacal possessions, one young man had a severe fit.

We have been laboring under a dullness of mind, and a numbness of soul, for a few days past. On Wednesday, 13th, at a society meeting, we felt a greater access to a throne of the heavenly grace.

Sunday, 17th.—We preached to-day from Matthew xxv, 40. After the Sabbath's labors, we started to Winchester, and while here we heard Revs. Gassner and Maley preach. We tried to hold forth from Isaiah iv, 4, and again from Romans ii, 8. Left in company with my true and tried friend, P. Housel, and returned to Cincinnati very much fatigued.

On Thursday, the 4th of June, 1840, we dined in our own rented house for the first time. Though afflicted with a cold, yet I feel happy that we can keep house as others, and serve the Lord.

June 7th.—We preached to-day at Ninth-Street Church; had a pleasant season. In the evening we preached again in M'Kendree, the congregation of which we have charge. Thursday, we preached Mr. Dunham's funeral sermon; then took boat and left for Coshocton, and after a tedious journey of seven days we arrived in safety at mother's home. She was not dead, but very sick. She stands greatly in need of the mercy of God. Her afflictions are profound, and trying to the soul.

We preached at Johnson's meeting-house, in the neighborhood where we preached our first sermon. The text was Eccles. xiv, 7; again, on Sunday, from Isa. iv, 5. On this latter occasion Judge Johnson was present, which was his general practice always, unless Providentially hindered; and he appeared more than commonly excited under the services, and followed us up to our next appointment at Evans' meeting-house, some five miles distant. At the latter place the preacher and audience fell far below the spirit of the forenoon exercises. This was the last time the aforementioned brother heard the word of

life from the writer. His spirit not long after this left this earth for the abodes of the blessed.

For the sake of his numerous friends, etc., the following biographical sketch may not be out of place.

THOMAS JOHNSON was born in the parish of Glentubret, Monaghan county, Ireland, on the 16th of March, 1783. His parents belonged to the English Episcopal Church, and he was raised and educated under the guardianship of said Church.

He left Ireland for America in the year 1806, and landed at New York on the ninth of July of the same year. Afterward he was united in marriage to Miss Sarah Parker, and located in Newark, New Jersey. In 1809 he removed to the state of Ohio, and settled on Wills' creek, near Plainfield, Coshocton county. Soon his house became the home of the ministers of the Methodist Episcopal Church, yet all others were welcome; though at this time he had not as yet united with any Church. In the early days of ministerial hardships, Bishops Roberts, Morris, and Revs. Swormstedt, Christie, and others, made his house their home in their respective turns. In the fall of 1812 he became a member of the Methodist Episcopal Church, and soon after he embraced the Savior. He became leader of the class, and then steward of the circuit. The latter relation he sustained till his death.

He built a meeting-house on his own land, and principally at his own expense—one of the largest houses in the vicinity, which, in his will, he gave to trustees of the Church in Coshocton circuit, and their successors in office. He was for twenty years one of the judges of the court of Common Pleas. On the 27th of July, he left home to attend Court at Coshoc-

ton, about ten miles distant, and sat on the bench till noon; but feeling indisposed, he returned to the hotel of Mr. Hay. Here he had an attack of bilious fever, which increased in force. Having some premonitions that he might not be long on earth, he sent for his papers, made his will, and settled his business as far as he could. He then said, "Let me alone, that I may die in peace!" During his illness he was constantly happy. As his numerous friends called on him, he recommended, in the most tender manner, the religion of Christ. A short time before his death he said to Rev. H. Whiteman, from whose remarks we principally extract, "O, how good the Lord is! the devil has not been permitted to trouble me for three days." He then said, "Let me see my friends and bid them adieu, for this afternoon I shall be in Abraham's bosom." In answer to the inquiry, "Is your way clear?" he said, "Clear as the sun;" after which he slept most of the time.

On Thursday, August 20th, at half-past 7 o'clock, in the evening, he sweetly slept in Jesus.

On the Friday following he was buried in his own burying place, while his memory was embalmed with the tears of hundreds. The occasion was improved by a discourse from Rev. I. N. Baird. "Blessed are the dead which die in the Lord."

We left Plainfield for Newark, and tarried over Sabbath, and preached once in the Methodist church, and once for the Presbyterians; thence wife and self proceeded for Cincinnati, where we arrived July 3, 1840. The next day being our National anniversary, there was here a general muster of the militia, and an entertaining scene occasioned by the ascent of Mr.

Clayton in a balloon, in the evening, after sundown. Hundreds of us were on the housetops, and thousands in the streets, to witness the scene. He ascended up to a certain distance, and then took a horizontal direction; but, finally, he passed out of sight. We dined to-day with brother and sister Hamline, both of whom are our much beloved friends. They are of superior erudition, very affable, and pleasant companions. The day was beautifully pleasant, and the occurrences of such a character as to stir the mind and give general entertainment. This was one of the most pleasant days of our life-time, the memory of which lingers in our mind like sweet sounds at a distance.

We wish here to give a brief description of Rev. L. L. HAMLINE, particularly as he appeared to the writer; conscious that different men, from different points, may see and feel differently.

A certain writer, in a hasty sketch, at a General conference, writes as follows:

“Mr. Hamline is a devout Christian, the truest style of a gentleman. He is a Yankee by birth, was educated a lawyer, and is now editor of the Ladies’ Repository, at Cincinnati. He is stoutly built, with a large head, black hair, prominent features, and remarkably sallow or sun-burnt complexion, and a voice of sweetest melody. Like Enoch, he walks with God. His preaching, which amounts to a number of sermons a week, together with editorial duties, has seriously injured his health. He is partially paralyzed on one side. His style is excellent, and his thoughts pertinent, striking, and often beautiful. His speech on Bishop Andrew’s case was, I think, the best delivered on the subject. It was quite forensic, learned,

and conclusive. In private life he is a most amiable man."

We have heard hundreds of good ministers declare the Gospel to saints and sinners, but a more melodious human voice we never heard than our friend possessed. His preaching was melody and power. And occasionally his sermons were of the most rousing character. Hamline commanded the attention and managed the crowd. If he had not the versatility of Rev. John N. Maffit, he manifested fully as much pure and classic beauty. The west was particularly the field of his labors. The first time the writer heard him preach was in Zanesville, in the evening, after we rode for this purpose ten miles. His text was the following words, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?" etc., Hos. xi, 8. The sermon was an embodiment of ardor, beauty, and tenderness. We left the house inwardly saying, O, the goodness of the Lord! After this we heard him preach often, and always admired his style of address, his fervor, and beauty of thought. When we were stationed at M'Kendree Chapel, Cincinnati, he repeatedly preached for us; and he rendered fine service to all the charges of our Church, particularly in the winter and spring of 1839-40. Not only in the pulpit and at the altar, but as the editor of the *Western Christian Advocate*, did he further on the good work. And, what is so rare these days, he would give us some of the finest thoughts on portions of Scripture, all tending to awaken and save the sinner. And a more uniform Christian we have never known. He is a man of true nobleness of mind. When one of the Bishops of the Methodist Episcopal Church, and

failed in his health, so that he could not discharge the active duties of the Episcopacy, he, in the face of the entreaty of his friends, honorably withdrew. At this time his health is poor, and although he has retired from all active service in the Church, yet he still remains a superannuated minister of the Ohio annual conference. Peace to his memory! It is our desire and prayer that his health may be restored; and that his last days may have more luster and usefulness, if possible, than his former years.

We purpose closing this chapter with a brief statement of the occurrence of the remnant of this conference year. On Sunday, the 5th, we tried to preach twice in our own charge at Fulton. It will be recollected, though the several pastoral charges of this city have their distinctive ministers in charge, yet there is a sort of circuit kept up, and the plan published.

It is the 15th of July, and very warm. On Saturday, the 18th inst., at 11 o'clock, we heard brother Christie preach in Asbury Chapel; where, in the evening, we attempted to hold forth from Psalm lxxxix, 14, 15. Christie, White, Miley, and Kilbreath, were present. We breakfasted at brother Fox's, in company with brother Christie; then walked to Fulton, and preached twice.

Saturday, 25th.—Rev. J. W. White preached instead of Rev. W. B. Christie, from "We have this treasure," etc.; and at night we preached from Isa. iv, 5. On the day following we preached twice in Fulton, and the dew of grace, we hope, fell on many.

Saturday, 1st of August.—How time flies! On the 12th instant, Duck Creek camp meeting commenced. We preached the second sermon, and exhorted a few

times during the meeting. Ninety-nine united with the Church, and likely as many embraced religion. Troubled again with a severe cold, which has continued about four weeks. We received a letter on the 31st inst., that cousin Judge Johnson had departed this life in great triumph.

September 4th.—Bishop Morris picked us up in the street in Fulton, and took me with him to Olive Branch camp meeting. We had a very pleasant time at this meeting. Bishop Morris, of course, preached; and emphatically did he preach on Sabbath at 11 o'clock. Brother Miley preached at 3 o'clock on Saturday a good sermon; and the writer addressed the gentlemen and ladies beyond the camp-ground, properly so called, at 3 o'clock; and our popular and much-beloved brother J. Collins, followed us with an exhortation, with happy effect. Bless the Lord, O my soul! The Bishop and the writer started for home, I think, on Monday, and somehow we got lost or out of our way; but the Bishop poured forth his innocent, but stirring anecdotes, with such dry power, that at one time we forgot that we were actually lost. However, we soon found the desired way, and proceeded till we came to where brother Christie lived; namely, Milford. Here I tarried till next day, when our presiding elder took me in his buggy to Fulton, as the Bishop drove on the day before. Having in our head the august idea of the bishops of the English Establishment, we hardly knew how to feel easy at first in the presence of an American Methodist bishop; but a short time convinced us that Rev. T. A. Morris was as plain, as good-natured, and accessible as any man or minister we ever knew; and much more entertain-

ing than many juniors, from the fine knowledge he has of human nature, and the vast stores of his religious literature, etc. O, how we were pleased with this trip!

By the way, the writer has always been a little erratic: sometimes too cautious in the presence of our best friends; at other times afraid to look up; living servilely under the fear of men. O, why all this! Are not these beloved brethren our very best friends? The "fear of man bringeth a snare."

There never lived in any age or clime a sweeter spirit than Rev. W. B. Christie; we both feared and loved him to the end of his days.

"I would express him simple, grave, sincere,
In doctrine uncorrupt, decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in looks,
And tender in address, as well become
A messenger of grace to guilty men.
Behold the picture! Is it like" him?

We refer the reader to a sketch of brother Christie in the "Miscellany" of Bishop Morris, sold at the Methodist Book Concern.

Sunday, August 13th.—To-day we preached in M'Kendree Chapel at 10½ o'clock; and at Wesley Chapel in the evening, from Rom. iii, 20, 21. The subject was "faith and the law." 1. The law in its *origin, nature, and utility*. 2. Faith in its *origin, nature, and utility*. Our charge is in a prosperous condition; this conference year upward of one hundred have united with the Church; and we hope the most of them have embraced religion.

September 22d.—To-day we leave for the Ohio conference, which commences in Zanesville on the 29th of September. On the 23d inst., I took passage on board the boat called the Sylph; but on her passage broke her shaft, as they call it, a little below Moscow, in the afternoon. Hence we had not much else to do than examine the village, etc. In the evening we heard a political speech from a Mr. Buchanan; it was rough and stubborn for one side. In the morning we started with one wheel, while they prepared and put in a new shaft. To be brief, in a few days we landed in Newark, and received a hearty welcome from our relatives, and the friends generally. We put up with Mr. Newkirk; Rev. A. A. Duncan and lady were both absent on a visit to New York.

On the afternoon of Sabbath we tried to preach in the market-house to a fine crowd of people, from John iii, 16; we had some liberty in speaking, and hope some good was effected. Of the entire crowd, not one withdrew during the services. In the evening we preached from Rom. iii, 21, in the Methodist chapel. Monday, we rested. Tuesday, we started; and in company with Revs. Milligan and Tacket, tarried over night at Rev. brother West's, who is a superannuated member of the Pittsburg conference; and a very sober, innocent, and loving man. On Wednesday morning we arrived in Zanesville with Rev. Mr. Tacket, a member of the Erie annual conference, and at this time an agent on a begging expedition; a very clever man he is; and we heartily wish him prosperity on his mission for money.

The conference commenced to-day; Bishop Hedding in the chair. He is perfectly at home as a pre-

siding officer. He is a large man, of coarse features, having a fine head, and good heart. He appears to manifest great patience.

We were sent to the house of brother John W. Cox, in company with brother Tacket.

On Saturday, in company with Rev. Isaac N. Baird, proceeded to Plainfield. On our way we tarried over night with our friend, John Honald; brother Baird preached, and we exhorted. In the morning we left for brother Balentine's, where preaching was expected at 11 o'clock; we tried to preach from Sol. Song vi, 4. Thence we went to Plainfield. Our aged cousin, William Johnson, and Judge Thomas Johnson, his son, both had died, and were buried in our absence; and our venerable mother lying sick, and my sister about to leave her and visit the writer.

Rev. Isaac N. Baird preached in Johnson's meeting-house, and we closed; and thus closed the Sabbath exercises. On Monday we returned to Zanesville—the site of the conference—a distance of about twenty-seven miles. On Wednesday my sister came to Zanesville on horseback, in company with my brother, Francis. On Thursday, in company with brother Tacket, we left for Cincinnati. The weather being fine, we passed along smoothly to Dayton, where we tarried over Sabbath with Rev. David Whitcomb, the talented minister of the Methodist Episcopal Church in this place. He is as clever and as good-natured as can well be imagined. On Sabbath, at 11 o'clock, brother Tacket preached, and we tried to preach in the evening. Our congregations were good and attentive. Our effort was much too lengthy for an audience which hear so much at

least; brief, sweet, and zealous preaching is the most acceptable and effectual.

On Monday we started for Cincinnati; and it being the day before the state election, we had repeated political demonstrations. We tarried with brother Conrey over night, and in the morning we drove into Cincinnati. Here we found no small stir: the sun shining brightly, flags flying, and the excitement great. On our return, we found wife and acquaintances in good health.

Saturday, 17th of October, we went to Milford, the residence of one of the preachers of Milford circuit; this was our field of labor as given by the bishop of the last conference. We preached our first sermon in Milford, and Rev. Wm. B. Christie closed pathetically.

One of my knees is affected with rheumatism yet, so that in riding on horseback, we had to alight and bandage the knee with our suspender, that we might be able to ride home. This affliction we should have made known to the presiding elder before the session of the annual conference; but lest it would be construed into a plea for easy work, we declined saying any thing about it.

We wish to close this chapter with a few remarks on the death of five of our ministers of the Ohio annual conference.

REV. F. B. BUTLER.

Brother Butler was born of pious parents, July 22, 1803, in Prince George county, Virginia. Under the ministry of Rev. Russell Bigelow, he was awakened to a sense of his lost condition, and sought redemption in Christ's atonement, and shortly was converted

to God. By the promptings of the Holy Ghost, he gave himself wholly up to the work of the ministry; and he was admitted on trial in the Ohio conference at its session in 1827; in 1828, to Straight Creek; and in 1829, he was admitted into full connection, and appointed to the same field of labor again. At the close of this year his health failed; but in 1834 he returned to the conference, and being readmitted, he traveled, in turn, Wilmington and West Chester circuits, and Lebanon station, with great usefulness. At length, he was attacked with a pulmonary affection which terminated his life. When asked touching his prospects, he said, "My faith is the same—my hope is the same—my love is the same—my prospect is clear; and whether you see me die or not, when I am gone, you may know all is well." As a minister, much might be said, but let it suffice to say, that in the pulpit, his soul kindled with the weight of his theme; the divine unction ordinarily abode upon him. His main idea was, to "show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He died March 5, 1839, in the thirty-sixth year of his age.

REV. DUDLEY WOODBRIDGE.

This brother was the son of Mr. D. Woodbridge, of Marietta, Washington county, Ohio, where he was born in the year 1814. Favored by Providence with pious parents, every means were employed for his intellectual and moral improvement. Before he experienced religion, he was distinguished for moral correctness and amiability of disposition. During a course of collegiate education at the Ohio University, in the

memorable revival at Athens, under the labors of Rev. H. S. Fernandes and Rev. R. O. Spencer, in August, 1827, brother Woodbridge became a subject of redeeming grace; he united with the Methodist Episcopal Church, although his parents and special friends were members of another family of the Christian Church. As a member of the Church, brother Woodbridge preserved consistency, fidelity, and conscientiousness in all his deportment.

After he graduated at college, he had impressions of entering the ministry of the Church of his choice. Hence, in the autumn of 1834, he joined the Ohio annual conference, and received his first appointment, with Rev. H. S. Fernandes, on Norwich circuit, in Zanesville district. He could not have been placed with a better man to impart the first itinerant lessons.

In 1835, he was appointed to Athens circuit; and in 1836, to Belpre circuit. Here his health failed. At the Xenia conference, in 1837, his health having failed, he obtained a superannuated relation till his decease.

His walk and conversation was that of a true evangelist. He was remarkable for the chasteness of his ideas and language. He was an evangelical Christian. He was patient in investigation, and persevering in pursuit of truth. He was a Timothy in manner of conduct. His body was slender, and likely insufficient for the labors in college, or for the ministry. His final illness he bore as a Christian minister should, in patience, and with gracious resignation. He departed from the abode of suffering and sorrow, January 3, 1839. His spirit was sweetened by grace for the better clime of love, purity, and bliss.

REV. WM. D. BARRETT.

He was born in the state of Virginia, July 19, 1797. He had been blessed with a pious mother. From childhood he was impressed with the necessity of a change of heart, but deferred seeking it, till his nineteenth year, when, at a camp meeting, Christ pardoned his sins. He soon after commenced exhorting the people to flee from the wrath to come, and thence to preach. He was admitted on trial in the Virginia conference in 1817, in which field he labored with considerable success, when his health failed. After this he located, and came to Ohio, and continued to preach as a local preacher till his health recovered so as to justify his traveling again. Accordingly, in the year 1830, he was readmitted into the Ohio conference. From this time, he continued traveling till 1839. He fell at his post, on the 22d of February, 1839. He was a true man in all relations. As a Christian, his piety was deep and uniform. As a minister, he was indefatigable and successful; his constant aim was to win souls. His talents were above mediocrity. The day preceding his appointment, he made ready to start to his work, but was arrested with an attack of severe fever. His last moments were tranquil, his prospects were bright. He had the full assurance of a crown of righteousness. He almost ceased at once, to *work* and *live*.

REV. MOSES CRUME.

He was awakened and brought to the knowledge of the truth in Shenandoah county, Va., under the preaching of father Hathaway, who traveled Berkley

circuit in 1785. The time of his emigration to Kentucky we know not, but his first license to preach in the Methodist Episcopal Church bears date April 12, 1793, at Ferguson's Chapel, Nelson county, Ky. He sustained the relation of local preacher till the year 1808, when he was recommended to the Western annual conference, at Liberty Hill, Tenn. He was accordingly received, and appointed to Whitewater circuit; and in 1810 to Cincinnati circuit; and in 1811 to Whitewater again; and in 1812 to Mad River and Xenia, in connection; in 1813 to Oxford, and in succession to Lawrenceburg, Union, and Mad River. In 1817-18, he traveled as presiding elder on the Miami district; and in 1819 as presiding elder on the Lebanon district; and in 1820 he was superannuated; but we find him on Oxford circuit in 1821, and in 1822 supernumerary on Greenville, and in 1823 superannuated again, which relation he sustained till his decease. He possessed a strong mind and a sound judgment. He was rather retiring in his manner, but he was a useful preacher, and he loved the Church; but the chief of all, he loved God.

He died in great peace, at his residence, in the neighborhood of Oxford University, Butler county, state of Ohio, in 1839; the day is not given. The writer was personally acquainted with brother Crume, and repeatedly had been at his house. In every respect he was a very pleasant man. When we knew him he was an aged man. He had been a minister in the Methodist Episcopal Church, at least forty-six years. Peace to his memory!

REV. GEORGE FATE.

He was a native of Ohio, born in Perry county, August 28, 1819. His education was moderate, his early instruction was religious. In 1827 he sought the Lord, and by deep repentance and faith in Christ, he obtained mercy at a camp meeting, on Lancaster circuit, in the autumn of the same year. He afterward became a uniform member of the Methodist Episcopal Church. In 1835, he received license to exhort, and in the same year license to preach. In 1836, he was recommended to the Ohio annual conference for the traveling connection; and at the conference in Chillicothe, of that year, he was received, and appointed to Norwich circuit. In 1837, he was appointed to the London circuit, where he and colleague had a gracious revival, and many souls were added to the Church. In 1838, he was appointed to Marion circuit, with brother John Blampied, where, like a true soldier of the cross, he fell in the field of conflict.

The above are principally from the General Minutes.

CHAPTER VIII.

OUR SIXTH YEAR'S ITINERANCY.

WE preached our first sermon on Milford circuit, Cincinnati district, as we before said, on the 18th of October, 1840.

We do not presume to give a detailed account of every day's labor on this circuit, but only the first

series of meetings, as we passed around the circuit the first time; and then, afterward, only some incidents of quarterly meetings, etc.

Our first approach to Milford was not very encouraging. Rev. E. D. Roe, our predecessor on this circuit, and successor to Fulton station, had not moved to the latter place as yet, from ill health. He was occupying a house of Mr. Williams, and politely invited us in with him for the present, as it was the calculation for us to occupy the same house, which he vacated in a few days.

Our first regular appointment was at Concord, at a school-house. Here we preached to a few, and dined with Mr. Campbell. Our second appointment was at Goshen. Here the preacher in charge resided—Rev. E. B. Chase, a very generous and pleasant man. This place is about ten miles from Milford. We preached in the afternoon, but not on our regular day; and in the evening at Newbury.

On the 30th of October—election day—by some means, we had a regular appointment at brother Snell's house. We went accordingly and preached to a few sisters, and in the afternoon rode to Goshen, and put up with brother Frybarger, too late to vote. Next morning we rode to brother P. Hill's, and tried to preach in the school-house close by. Dined with brother Hill; thence rode to Hopkinsville and put up with brother Rapp. He is one of the stewards of this circuit. We found his house a pleasant home.

The meeting-house is not in the village, but about a mile above, called Zoar. Here we preached twice; and in the mean time tarried at brother Dugan's, where we found a clever and pleasant family.

Our seventh appointment was at Rossburg. Here we tried to preach, and met the class, as always we do. The meeting-house is an old log concern, out of repair, and not well kept. Thence we passed on to the *Swamps*, and preached in a private log-house to a few women and two men. The Lord appeared to bless the word, and we had a good meeting. Preached again in the evening in another place in the *Swamps*, in a little log school-house, and really had a fine meeting. Thence we passed on to a small village called Woodville. The people here, as we learned, are principally Baptists. This village has only been lately visited by Methodist preachers. We tried to preach; but few were out.

Thence we rode to brother Silas Jourdan's, where they showed us no little kindness. From thence we came to Skeyler's and preached; and thence returned to Milford. Then we came to Goshen, and preached in the morning, and in the afternoon preached again at Newbury. Thence, in turn, to Gatch's school-house, and on Sunday preached again in Milford; then at Schooley's, and on the next day at M'Hol-em's. We have on this circuit some sixteen or more appointments; and in two places we spent a Sabbath in each; namely, Milford and Zoar. This circuit appears to be badly arranged. My colleague was here last year.

The true spirit of religious devotion is rather low on this circuit. To-day, in Goshen, we visited ten families, and ordinarily find much need for an increase of pastoral labor. O, for Divine aid in all our efforts to do good and obtain good! Those who labor most are ordinarily the happiest. On this work we

have seven meeting-houses; and, besides these, we preach in four school-houses and in six private houses. We meet the classes in order at each place.

Rev. William H. Raper is the presiding elder this year. He is a man well-informed in the Scriptures, of a good understanding of men and things, and not without fervor in his Master's cause.

Saturday, Dec. 5, 1840.—To-day our first quarterly meeting commences at 11 o'clock, in Milford. The snow is about a foot deep. Brother Raper preached leisurely the first sermon. Sunday, the 6th, in the evening, we tried to preach from John xv, 42. The congregation was very large, but appeared hardened. After some labor we got seven to the altar of prayer. Monday, 7th, at 10 o'clock, brother Raper preached from, "We love him, because he first loved us." Monday evening we had a society meeting; not much religious zeal manifested. Tuesday evening brother Fyffe preached; and brother Raper the evening following, on subject of "Elijah repairing the altar."

In the regular round we came to Milford, the capital of the circuit, where we live, and where the people are very kind. Dr. Williams, sen., is our family physician; and after his labors for one year, at the end of which we left the place, he would not charge us with a particle for his services. May the blessings of Heaven rest on himself and family! We tried to preach twice in Milford from Exod. vii, 3, 4, and Rom. ix, 17, 18. Some three persons came to the altar of prayer, and one professed to be converted. The prospects are brightening. Bless the Lord, O my soul!

December 19, 1840.—To-day heard that my wife

and sister were very sick. On our arrival at home found it true enough; but by the skill and attention of Dr. Williams, they were soon convalescent.

On Christmas day Rev. Geo. Gatch preached; he is a good preacher, and ought to have tarried in the traveling connection. We tried to preach in the evening from Luke ii, 14. One professed religion, and others were revived. On Sabbath evening some four came to the altar. The Church is partially dead; it does not work. On Monday evening two professed religion.

On the last day of this year we commenced a protracted meeting in Goshen, where spiritual death is obvious. The weather is inclement; but the people come out to church.

On Sabbath, the 3d of January, 1841, we preached at 11 o'clock to a large crowd of people from Naaman's leprosy, and the leprosy of the audience. The Lord blessed the word, and gave us the first indication of good; from this time the work commenced. On the evening of this day eight professed religion. This meeting continued for twelve days, with an unexpected, but with gracious success. About forty united with the Church, and quite a goodly number embraced religion. However, the Universalists and Campbellites became in the ratio of our zeal the more offensive and opposing, as they generally do. And there were a few others who ought to have been ashamed of their conduct, but God will judge them.

Sabbath, 24th.—We preached in Zoar, as best we could; but some, at least, complain of our severity.

We preached at Starkey's, Woodville, and Jourdan's, and returned home out of health, after plung-

ing through bad roads for a week, laboring nearly all the time under the influence of rheumatism. Brother Shumard came with his carriage, and took us to Goshen, where we addressed a large audience on Sabbath. God was present, and the word was blessed.

In turn, we went to Zoar, and put up with brother White, who had known my father when he was a young man. To-day we preached.

Our second quarterly meeting was held in February at Goshen. The following brethren were present, and preached; namely, Raper, Perkins, and Gad-dis. On this evening some wretch set Mr. Nicholas's barn on fire; among other matters, some four or five horses were burned. Doleful sight! Thursday evening, in company with brother Denison, we arrived in Goshen, and we preached in the evening. We changed one round on the circuit with brother J. Dimmit. He went around Milford circuit, and I went one round on North Bend circuit. It is likely not good policy for ministers thus to change. I preached at Shilo and Miami; and on Sabbath evening I tarried at brother Bateman's, one of the exhorters of this circuit. We found him to be a very clever man. On Monday I started for Shilo, where brother Lovel, the minister in charge of the circuit, was holding a protracted meeting. On Monday I preached twice, which, I hope, effected some good. Some three or four united with the Church on probation. I filled the remaining appointments on this circuit, and then returned home.

Up to this time, I have had a borrowed horse, owned by brother Thorp, of Fulton. On returning him, the friends, in and out of the Church, bought

me a horse at fifty-three dollars. This was a very generous act, as in reality my resources are very limited. The Lord bless those who thus generously presented me this horse!

We resumed our regular appointments on Milford circuit, after an absence of four weeks. We commenced a protracted meeting at Jourdan's meeting-house on Saturday. None of the preachers came to our aid during the meeting, so we had to preach twice each day. On Sabbath evening seven came to the altar of prayer; two professed to be converted; and the membership was considerably strengthened; and more or less every evening professed to be converted; and eight joined on probation.

Thursday, the 22d of April, was set apart to improve the occasion of the death of General Harrison. Some militia, and a crowd of men, women, and children, filled the spacious chapel in Milford. Rev. William H. Raper gave them an address. It was principally a narrative of facts. It was not very eloquent.

We preached three sermons directly against the Campbellites. At the same time they preached in the yard of the Methodist meeting-house in Goshen. We announced on Sabbath evening that we would examine the claims of Campbellism and Romanism on Monday morning at 10 o'clock. The crowd came; but alas for us, we had fired our best shots at this system of heresy on Sabbath; however, we found enough to say; and brother Chase closed with a very pointed address. The people patiently heard these two addresses, delivered before four or five Campbellite preachers, for at least two hours. These

skeptics had baptized Universalists and other skeptics in that neighborhood, which we gave them to understand. The friends of immersion sided with the Campbellites against the Methodists, and particularly against us, who openly opposed their error. The excitement was very high for a while. O Lord, overthrow the devices of the wicked, and cause truth to triumph! "Truth is mighty, and must prevail."

Our third quarterly meeting at Zoar; not much was effected. Brother Raper preached twice. We preached twice; and brother Chase once. At Concord Chapel we preached on the words, "Give me neither poverty nor riches," etc. In the course of remarks we spoke about the support of the Gospel, paying "quarterage," etc. Brother L——, a local preacher, became much offended, from the fact, we suppose, he paid little or nothing for the support of the ministry. The miserly feelings of a few others were stirred up. Much of the deficiency of paying the ministers lies with inefficient stewards.

In company with brother Rapp, we visited a village called Rochester, where we preached in the afternoon. Brother Lewis Fairchild presented us with Dr. H. Blair's Sermons. I wish to take good care of presents in remembrance of the donors.

July 16, 1841.—Our fourth quarterly meeting commenced in Newbury, where we have now a new meeting-house.

Saturday, 17th.—Brother Raper preached to-day—the first sermon in the new house—and brother Geo. Gatch preached again in the evening.

Sabbath morning.—Love-feast. Some good speaking. Two persons—two of the first Methodists of

the first class formed in Ohio—were present, and spoke well of the goodness of God to them and the Church of their choice. These were brethren Ransom and P. Gatch. At the quarterly conference, on yesterday, brother Joseph Gatch was recommended to the traveling connection.

To-day, at 11 o'clock, Rev. W. H. Raper preached the dedication sermon from John iv, 24. He showed, 1. The mode; 2. The matter of the worship of God. In the afternoon, brother William H. Fyffe preached from the words, "Worship God;" after which, the sacrament was administered. At this meeting, two united on probation with the Church.

On July 25th—Sabbath.—Rev. John Cobler, the first Methodist preacher who preached in Ohio, and who formed the first class on the Little Miami river, near Milford, was present, and with him Revs. William Burke and John Collins, and Richardson. Brother Cobler preached in Milford from 1 John i, 7. He is a feeble man, upward of seventy years of age. His sermon, though not great, was very sweet and good. Brother Burke preached at night, on the words, "Delight thyself in the Lord, and he shall give thee the desire of thy heart." His theme was, the Lord—delight—desire.

At Duck Creek camp meeting, within three or four miles of Cincinnati, fifty persons united, on trial, with the Church, up to the day we left. Thirty-five sermons have been preached on the ground. The meeting still continues, with fine effect. The Church is greatly revived. We tried to preach from John iii, 16, and exhorted several times. We learn that the effects of this camp meeting were very salutary for the Church.

The camp meeting for Milford circuit commenced August 12th. It was held near Goshen, and was an interesting meeting. It continued five days. Thirty-eight united with the Church on trial. The weather was fine, and the surrounding circumstances contributed to highten the general happiness. Revs. W. Burke, Perkiser, Ebbert, Wainwright, Fyffe, Chase, and Carroll, present.

Brother Wm. Burke preached on Sabbath, and stood forth as the champion of former years to good advantage on this occasion. The managers of the meeting desired the writer to preach to the gentlemen who did not choose to take seats within the circle of the tents. We stood in a gentleman's buggy, and declared the truth the best we could, and had good attention. Took up a collection of nineteen dollars, for the stewards, which nearly came up in amount to the collection taken up on the ground proper.

August 20th.—Left for the conference to be held in Urbana, in company with my sister, who is on her way home to Plainfield. The presiding bishop was R. R. Roberts, of precious memory. At this conference I was sent to Rushville circuit, as junior preacher, with Rev. Jacob Young. There are on this circuit fourteen appointments, and I have to move one hundred and twenty miles. The last year I have suffered considerable from rheumatism, and have labored too much for my strength. However, I commit myself and all into the hands of God.

We came to Thornville, a village on the northern part of Rushville circuit, where there is a small house for the junior preacher. We landed here Sept. 18, 1841. The Sabbath following we preached thrice.

The Church on this circuit appears to be matured, and sinners hardened; and the prospects in the future are exceedingly dull. This, however, is only our first impression, and we desire to hope for the better. There is, however, such a thing as for people to ripen in their own opinion, and withal to backslide from God, and yet be "acceptable" members of the Church.

We pass around the circuit; the people appear to receive us well enough. May the Lord bless them, under the ministry of his servants on this circuit, this year!

The past year, on Milford circuit, was one of affliction and suffering to the writer. On a variety of accounts, I found some of the chief men about Milford not sound on the temperance cause, and members in the Church in *good standing*. They have a pet distillery in Milford, which received too much patronage from members of the Church, and some official men at that place. However, the main body of the Church, we suppose, are total abstinence men. So far as our experience goes, we have found that those persons unsound in the temperance cause are nearly always so in religious matters.

One source of our affliction, in the past year, originated from rheumatism. When this is established in the system, it is hard to get rid of it, and particularly for an itinerant, who is exposed to the weather, and a variety of lodgings—wet weather, damp beds, etc. However, bless the Lord, he has brought us on thus far, and we will trust him to the end! So terminates our sixth year in the itinerant field.

CHAPTER IX.

OUR SEVENTH YEAR AS AN ITINERANT MINISTER.

OUR annual conference years commence with the fall season, and terminates with it. This year embraces parts of 1842-43. At the Urbana conference we were sent to Rushville circuit, in the Zanesville district. On this circuit we have fourteen appointments. Rev. Jacob Young is the minister in charge, and the writer is the assistant.

We only intend to notice some of the chief occurrences of this year.

At a protracted meeting we held in Rushville, a village located on the turnpike leading from Lancaster to Somerset, we tried to preach on purity of heart, the first sermon. Rev. Joseph Carper helped us two days, and rendered us very acceptable service. This was a most precious meeting. Rev. Jacob Young, and other ministers were present, especially at the commencement of the meeting. One hundred united with the Methodist Episcopal Church, and the greater part, at least, professed religion. Bless the Lord, O my soul! At this meeting the writer labored sixteen days. It was labor and anxiety, and yet it was sweetness and repose.

January 1, 1842, comes, and with it an increase of mental vigor and physical strength, which still brings us under the greater obligation.

We held, in company with our colleague, a pro-

tracted meeting at Crist's Chapel. Here not much good was effected, at least, apparently. The writer held another prolonged meeting at Wesley Chapel. Here ten united, on trial, with the Church, and ten professed religion. At the direction of our colleague, we had to leave this place, to commence, previous to the quarterly meeting, a protracted meeting at Salem, a village on the road leading from Lancaster to Newark, O. At this place not much apparent good was effected. At the quarterly meeting, the preacher in charge reported one hundred and forty, who joined on trial the past quarter. On Sunday evening we preached, and quite a number came to the altar of prayer—some eight joined the Church. The weather is very inclement. The roads are very bad, yet we have to get on in some way.

In March we held a protracted meeting in Thornville, where there are thorns enough, and where religion is very low. Some six persons joined the Church, and a few embraced religion. But the work soon dies away here; it does not take deep root. Our colleague moved, at the quarterly conference, that his colleague be invited to deliver Sabbath-school addresses at each appointment on the circuit, which we tried to do as best we could.

In April, we attempted another protracted meeting in Thornville, and some eight united with the Church. We had very little help, in any sense, from man, yet the Lord was merciful to some. At the time of this meeting, we wrote for the press an Address to the Youth. We ordered two thousand copies, at a cost of thirty dollars, which, in the course of time, about paid for itself.

Visited our dear mother, who is in very feeble health. As our own health improves, our labor increases. We are speaking on all occasions; and on being exposed to rain, and mud, and cold beds, etc., are often affected with severe colds in the head, etc.

At our quarterly meeting in May, we luckily had the presence of Revs. R. O. Spencer, Heath, Young, Hooper, and others. The first named is the presiding elder, a very good preacher, and a sincere and devout man. May the blessing of heaven attend him in his labors! He occupies the district parsonage in the town of Jackson. On Wednesday, the 26th of May, we received five hundred of our addresses on religion. We distribute tracts, and pray and preach, etc.

At a new meeting-house, we commenced a meeting on Saturday. Preached at 11 o'clock; and on Sabbath tried to dedicate the new meeting-house at 11 o'clock. Twelve united with the Church. At the hour of preaching we had to stand in the door, and declare the truth as well as we could, from 1 Thess. iv, 18-20. Rev. James Brooks preached in the afternoon, after which we invited the mourners, and ten came. We administered the eucharist to thirty-five persons, for the first time it was administered in the neighborhood. Three or four persons embraced religion. We left this neighborhood fatigued, having been preaching ten days in succession. Our retreat was to brother David Wilson's, whose house is always open to accommodate the ministers of the Gospel.

To-day visited brother S. Ortman and Rev. Jacob Hooper. The latter has, for a number of years, been an itinerant Methodist preacher. He is nearly worn out. This is sad, yet still it is glorious.

We arrived at a camp meeting near Hebron on Saturday, and preached at night; again on Monday, at 11 o'clock, on the divinity of our Lord, and we never had a grander time in our whole history, or ever saw more effect. Many echoed Amen, some fell from their seats, the divine power was manifest. O, the loving kindness of the Lord! Sixty-three at this meeting joined on trial.

On Friday, 19th of August, another camp meeting commenced near Rushville, Ohio. Here nine or ten traveling preachers were present. Thirty-two united with the Church. The weather was exceedingly fine for this meeting, and it is hoped much good was accomplished.

September 1st.—We visited Lexington, to assist Rev. Wm. P. Strickland to hold a protracted meeting. Of course we tried to preach on Sabbath, at 11 o'clock. Some thirteen persons united with the Church at this meeting.

September 12th.—To-day we are packing up our furniture anterior to conference, at any rate, whether we stay on the circuit, or leave at the next conference, which is to be held in Hamilton. On the way thither our horse ran away, and one of the wheels of the buggy flew off. The night was dark, which made it worse. However, we put the wheel on again, and proceeded into town, and received our lodging at the house of Mr. Hunter, a member of the Presbyterian Church, and the county treasurer. His gentlemanly bearing and the courtesy of his family, made a good impression on our mind and body. At this conference we were appointed to Hebron circuit, on the National turnpike. Here the brethren rented us a house at

thirty dollars per year, and made us the allowance of eighty dollars for fuel and table expenses. Our colleague was the Rev. E. V. Bing, a single man, and a clever companion.

CHAPTER X.

OUR EIGHTH YEAR IN THE TRAVELING CONNECTION.

WE offer only a few incidents, and not a journal, properly so called. Besides preaching all we can, we have visited all the families belonging to the Church in Hebron and Jackson, and intend to progress accordingly throughout the entire circuit.

We held a protracted meeting at George's Chapel. Some good was effected. On this circuit we have eleven appointments.

On the 11th of December, 1842, we preached in Hebron and at Hog Run; this latter name is not as poetic as some, yet it is a name. After preaching the second time, we returned to Hebron, and exhorted after brother Dr. Landon had preached, and twelve seekers came to the altar of prayer, two or three of whom professed religion.

On the latter part of the present month, indications are given at nearly every appointment of a precious revival of religion.

At Claylick thirty-nine united with the Church; at Flintridge, twenty-nine; at Brownsville, sixty-one; at Hebron, sixty, the most of whom professed religion; at Jackson four, and some seven at Linnville; making

in all, in a few weeks, past two hundred. O, that they may be faithful!

On the 26th of this month, our venerable mother departed this life, in full hope of a blessed immortality. She had been a woman of faith and prayer nearly all her lifetime. Her conflicts were many. Rev. John J. Swayze preached her funeral and wrote her biography. She had been buried ten days before we heard of it, being absent from home.

This has been a distinguished winter for its coldness, for the comet, and for Millerism. So far, we have labored very hard on this circuit. Having promised our presiding elder to meet him in Zanesville, at the quarterly meeting, on one of the coldest days of this severe winter we started, and it was as much as we could do to keep from freezing. However, we arrived in safety, and had to preach in the evening. After the discourse forty persons came to the altar, and about twenty professed religion. We tried to preach in this place three discourses, and we hope not in vain.

Held a protracted meeting in Kirkersville. Here we have no meeting-house, and worship, for the present, in the Presbyterian church. Some eight persons united with our Church on trial. We made a move to erect a new meeting-house, and hope it will be built soon. Our third quarterly meeting was held in the village of Linnville, May 6th. The people crowded out, yet but little good seemed to be done. Five joined on probation.

May 26, 1843.—We commenced a protracted meeting in Hebron, without any ministerial help. We endeavored to preach six sermons: the result not much.

A few joined the Church. Brother Bing, at the same time, held a meeting at George's Chapel; seven joined.

We preached three sermons in Coshocton, in the court-house; and, on our return, preached in Dresden to a very attentive congregation. Heard Rev. Prof. Maffitt preach in Zanesville on the 27th inst. He attracts great attention, but effects little.

After the severe, yet pleasurable labors of the last winter and spring, we feel very languid, amid a perceptible reaction among the people. We are afflicted with a severe influenza, which is prevalent in this section of the country.

We delivered a lecture on education at all the appointments, and have just closed administering the sacrament at every appointment, in connection with our colleague.

July.—The weather is very warm, and some sickness among the people. We attended camp meeting near Irville, and preached twice, to some effect. Good is being done, yet there is no extraordinary outpouring of grace.

On the 31st of August we attended another camp meeting on Rushville circuit. Here we attempted to preach twice, and we hope to good effect. At this meeting several embraced religion, and united with the Church.

On the 5th of September, our camp meeting commenced on Hebron circuit. This was, on the whole, a profitable meeting; yet the weather was rainy and unsuitable. Brother U. Heath preached at 10 o'clock, and the arrangement was that the writer should follow him with another sermon. Some spirit put it into the head of one of our friends to whisper into our

ear, as we ascended the stand, "If you beat Heath I will give you a pair of pantaloons." This produced a smile, and a correspondent sensation, which was rather calculated to embarrass than to elevate under the circumstances. The promise on the part of the whisperer "passed the way of all the earth." On the whole, this was a fine meeting. Seventeen united with the Church, and more than this number embraced religion.

On Sabbath, 17th, we preached on the eternal deity of our Lord—the ax was laid at the root of a skeptical system. It raised a storm as we expected, but we had a decided victory. On the 23d of September, on our way to the annual conference, to be held in Chillicothe, we were violently attacked with a bilious cholic, at the house of our dear friend, Rev. H. S. Fernandes. Dr. Hyde was called in. He gave us brandy, which did not better the matter; he changed the medicine, with a little better effect. The Doctor called in another physician who practiced with him. They did the best they could. The disease appeared not to give way, the first twelve hours. O, the sufferings! The kindness of brother Fernandes and his family, we can not forget on earth. Dr. Hyde would not charge us for labor or any thing else. On Monday, though sick, we were better. Being rather foolishly-hardy, we left for Chillicothe in a buggy in company with Rev. John W. Fowble, got wet on the way, but in feeble health we arrived at the destined place, and received our lodgings at the house of Mrs. Daily. This was a good home, and slowly we gained our former strength.

The business of the conference progressed har-

moniously. When the appointments were read out we were named for Somerset station, Zanesville district. Rev. James B. Finley is the presiding elder.

We arrived in Somerset, October 14, 1843. Now, in the providence of God, we commence a new conference year.

CHAPTER XI.

OUR NINTH YEAR IN THE ITINERANCY.

SABBATH, the 15th of October, 1843, we tried to preach our first sermon in Somerset. The condition of the society here is not good, originating partly from an occurrence which took place the year preceding, which has given rise to law-suits with some connected with the Church. What a "great matter a little fire kindleth." How careful we ought to be, to flee from the first approach to sin, or the appearance of evil. The outward haters, or, say, non-lovers, of the Methodist Episcopal Church, the Universalists, and Romanists, etc., all trying to pile up the agony, all pleased at the dissensions among the Methodists. What a world this is!

In our journal of November 5th, we say: "Preached twice to-day—some appearance of a reformation. O Lord, hasten it! it is much needed."

The secular presses here, each send me, gratis, a copy of their paper. The editors are clever men, one of them, Rev. Hickman, is a local minister of our Church.

We try under embarrassing circumstances, to hold on our way—preaching, praying, and visiting, etc.

“ Strive with spirit, soul and mind,
For the mighty mastery;
Fling the scabbard far behind,
‘ Heaven and Christ ’ the watchword be.”

The Lord Jesus is our friend and captain, and wherefore should the world and sin conquer? Though iniquity looms up, like mountains, God and angels are with us. We inscribe on our banners, “ The Lord of hosts is with us! The God of Jacob is our refuge.”

Amid all the trials that surround the Church in this village, we have just closed a protracted meeting of four weeks; about fifteen professed to embrace religion, and twenty-eight united with the Church. Bless the Lord for his goodness to us, who are so very unworthy!

The Romanists, or some of them, and their priest, the Rev. George Wilson, in particular, who on the 1st of January, as we attended a funeral in the Romish chapel, where Mr. W. officiated, among other things, said, in referring to Protestants, “ They are all heathens, out of the Catholic Church.” Touching heretical doctrines, he said, “ My Protestant friends, make your noisy preachers give you a reason of the faith they preach to you; they do not believe what they preach themselves,” etc. We announced a series of lectures on the contrast between Protestantism and Romanism, to be delivered on Sabbath evenings. The Catholics came out, the church was filled, yea, crowded. As poor as these lectures were, we did not hear that the priest attempted an answer to them.

Shortly after this, a Mr. Eaton, a Universalist

preacher, who had flourished for a season in Newark and Hebron, etc., came to Somerset, and occupied the court-house in his fulminations against all orthodoxy, and especially against the Methodists, etc.

On a certain evening when we were returning from service in the Methodist church, during our revival, we glanced into the court-house, between ten and eleven o'clock in the evening. Some one of our friends told Mr. E. that Mr. C. was present and wished to make a few remarks. On this, the champion in the judges' bench, called us out. We must have been misunderstood by our friend who informed on us, as certainly we had not the least desire to speak on the occasion, having been engaged in a protracted meeting for three weeks previous. Speak we must, or back right off. Well, we chose the first. We addressed the preacher in particular, and the rest of mankind inferentially. The Universalists began to halloo, "Time's out! time's out!" We replied that no particular time was set on the present occasion. Some few of them pulled off their coats and shouted, "Pull him down, pull him down." About a dozen of females were in the court-house when we first entered it, but these soon dispersed, leaving the balance to do the best they could. While we were addressing the audience, every one, that we noticed, was on his feet. Now, when these creatures had taken off their coats, they pressed through the crowd to take us down, as they cried. At the time we spoke, we were some three or four steps up from the floor, in one of the jury-boxes on the side of the house. We were so engaged in thundering at Universalism, that we paid no attention to our enraged brothers, till one of them came nearly

up to us, but close to our feet stood one of our neighbors, a cooper by trade, who asked those men who wished to pull us down, what they wanted in particular. "To take that fellow down," answered they. Said our friendly sinner to them, "If you take another step, I will send you to the place you affect not to believe in." This stopped them in their "wild career." Here they paused. One stentorian countryman, a blacksmith, and a Romanist, cried out—"Faith, that's true; give it to them, my countryman." We had Protestants and Romanists out. Quite a number on their way from the Methodist church, came into the court-house, particularly as it was late, and on hearing our voice and supposing something more than common was up. Hence, we had, at the least calculation, ten friends for one the Universalist had.

We took the ground that his doctrine favored, and increased sin and sinners. And if *true*, sin was more pleasing to God than *purity*. That the antediluvians in the days of Noah, and the Sodomites in the days of Lot, were notorious sinners. God drowned the former and burned the latter, because of their sins; but, if he took them to heaven then, or even will after the resurrection, then God took them from the sorrows of earth to glory, because they were great sinners, if Universalism be true, and the Lord loved those wicked sinners better by taking them to heaven, than he loved righteous Noah and his kindred companions in the ark, and the wicked Sodomites, than he loved Lot and his daughters who were pious. If so, why not cut our own throats in this old court-house, and let us all go home to bright glory!

We challenged him, over and over again, to answer us, but he ran out of the house. Poor soul! However, one of his friends followed him, and he returned and dismissed the congregation with prayer, as undevout as his preaching.

Mr. Eaton complained of his discomfiture afterward, but during our time in Somerset, he only visited the place, once or twice, and all was over.

However, on Mr. Eaton's return after the above interview, a Rev. Mr. Layman, a preacher of the Lutheran Church, who preached in Somerset after the former had preached, as he called it, the latter arose and tried to abuse the writer, who was absent on this occasion. This was a strange affair on the part of Mr. Layman, to co-operate with a Universalist against an orthodox minister. However, as Universalists, Romanists, and some of the old Lutherans, appeared to point their arrows at the writer, we intended to meet them one by one, or all at once. The following strictures we read in public against Mr. Layman:

"1. His attack on us, in connection with the Universalist preacher, was uncalled for.

"2. He tried to sanction what the infidel said. What had Mr. L. to do with either of us, unless he sympathized with Universalism?

"3. We look upon it as an insidious attack behind our back, perfectly unprovoked. Only envy could thus stimulate a brother minister to do such an act.

"4. We read this in public, because Rev. L. attacked us in our absence in public."

This we have taken from our journal, which was written at the time.

Rev. Mr. Layman never from that day to this made any explanation. After this we had peace. However, we have an abiding belief that many of our Lutheran brethren in Somerset were far from abetting the conduct of their minister, and were sorry for his imprudence.

January 29, 1844.—In company with Hon. John Richey we came to Lancaster. We had a pleasant visit. We attended church every evening, and had crowds of hearers. The writer, the winter or two previous, had aided Rev. Wm. R. Anderson at a revival in this place, and preached twenty-three sermons, over and above our regular services, on Rushville circuit. We never labored in any place with better success, on the one hand, or with more light slang on the other hand, from sundry quarters. The writer will never forget this revival in Lancaster. We expect a good many of those two hundred who united with the Methodist Episcopal Church on that occasion, will greet us on the eternal shore. On the present visit with our friend Richey, we were perfectly at home with our generous friend, Rev. William P. Strickland. The Lord bless him!

Thursday, 1st of February, the altar was filled; God was present; and sinners were converted.

We returned to Somerset. Satan has been working in our absence.

We received two pressing letters to revisit Lancaster. Though reluctantly, yet we started to the above place. We had a cold ride of it on February 19th. We addressed the Literary Institute. The house was filled to overflowing. Hon. Mr. Medill paid all expenses. We spoke forty-five minutes.

This is the year of the squally General conference of 1844. May, 18th.—Great rains.

In the Church we have comparative peace. Bless the Lord for his goodness!

“Say shall we yield him, in costly devotion,
Odors of Eden, and offerings divine?
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine.

“Vainly we offer each ample oblation,
Vainly with gifts would his favor secure;
Richer by far is the heart’s adoration,
Dearer to God are prayers of the poor?”

Our friends of Baltimore, Ohio, have invited us to be their orator for the day, on Fourth of July. One part of our oration is to be to the Sunday school cause, and the other part to the Temperance Society. On the evening previous, we arrived in the neighborhood of the village, intending to get in unnoticed; but on the way, we met the band on the hunt of us, so we had to mount the carriage drawn by six horses, amid the noise of fife and drum. Well, it is the Fourth of July. We had eatables in nearly all shapes. One pie, for instance, was four feet long, and two broad; it was called a cherry pie. How it was cooked we could not tell. On the occasion we did the best we could. Matters went off very blithely.

July 22d.—To-day we preached the funeral of sister Cloud, wife of Rev. Israel Cloud. May the Lord preserve the motherless children!

As it is not our intention to give a contiguous narrative, but some fragments, we hasten on. On the 25th of August we left for a camp meeting, which was

held near Putnam. Cold rains injured this meeting very much, yet some good was effected.

September 1st.—We are on the way to the annual conference, which is to be held in Marietta. Tarried in Zanesville with Hon. Manypenny, who is a class-leader and Sabbath school superintendent in the Seventh-Street charge. He is a very generous and clever man. Prosperity attend him!

On our passage on a small steamer down the Muskingum, we had aboard Revs. Miller and Hines, of Millerite notoriety. The latter is editor of a paper; the former is a plain, aged man. He does not appear to have much mind.

The conference was held in Harmony. Bishop Waugh presided. He is a pleasant presiding officer. We were changed again and again, and finally sent to Piketon circuit, in the Portsmouth district. On our way from Somerset, we tarried one night with Rev. brother Littler, of Lancaster, and the second night with Rev. Joseph M. Trimble, in Chillicothe, where we had for the time being a very pleasant home. The next day we arrived in Piketon, and received a generous reception at the house of brother George Porter, one of the leading members of the Church.

So we have closed our ninth year as a traveling minister, which, though the most cross-bearing, yet it is the most glorious.

CHAPTER XII.

OUR TENTH ITINERANT YEAR.

ON coming to a new field of labor, the preacher must preach, preach, preach. We have the following preaching-places on this circuit; namely, Picketon, Barnes's Chapel, Beaver Chapel, Wesley Chapel, Scioto Chapel, Bare's, Collis's school-house, Harrisonville, Bennet's, Daily's school-house, Bailey's school-house, Cunningham's school-house, Lucasville school-house, Peter's school-house. My colleague this year is brother Geo. Stevenson. He is a clever young man. We are among a very clever and generous people.

Saturday, the 23d of November, we held our first quarterly meeting at Barnes's Chapel. Our presiding elder is Rev. John Ferree. We think that congregations are not so large here as in the Zanesville district. Excitement in both Church and state is very considerable, as it regards the division of the Church.

We have had a very severe turn of influenza, which is the fifth attack in a few years past.

We are writing a little on the Eternal Deity of Christ, but we have to desist till we are in better health. We preach too much for our health at this time. Preached this evening in Waverly from Romans ii, 7-11. It was rather too stirring for the greater part of the hearers.

On the 16th of December, 1844, self and family came to Portsmouth, to help Rev. William R. Anderson, my old friend, who worked us so well at the

revival in Lancaster, Ohio. We put up at brother Anderson's. Our health is bad, occasioned by the influenza. We tried to preach from Tuesday to the Wednesday week following. Had tolerable success. The great work is to calm the troubled waters, which had been agitated by imprudence on the part of a previous minister, as it is said. Having no personal knowledge of the matter, we cared more to allay the irritation than any thing else. We found the people very kind. Though afflicted severely, we try to fill all of our appointments on the circuit.

A difficulty occurred some years anterior to our coming to this circuit, between Scioto Chapel brethren and Wesley Chapel. This was committed to the preachers traveling on the circuit, who administered justice as best they could. The brethren of the latter place seceded, and the most of them united with another Church, which terminated the entire trouble, to a very considerable degree. We kept a history of the entire transaction, which was read on the occasion of one of the party who left our Church, appealing to the quarterly conference at Piketon, Feb. 22, 23, 1845.

At this meeting ten embraced religion, and the Lord has greatly revived the membership.

On May 17th, we formed a society near Samuel James', in a school-house. May the Head of the Church prosper them!

June the 7th.—We attended a quarterly meeting in Chillicothe. Rev. J. M. Trimble is the presiding elder—a fine preacher and a very clever man. We tried to preach in the evening from 1 Sam. ii, 30.

On Sabbath, at 11 o'clock, we tried to preach again, in the old church, from Psalm xlv, 2-5. After sacra-

mental services in the afternoon, in company with brother Chapman, we came to Richmondale, and tried to preach from Eph. ii, 7, 8.

On the 15th inst., Rev. John R. Turner, of Portsmouth, preached for us in Piketon, at 11 o'clock.

We have been recently afflicted with a diarrhea, which has enfeebled us considerably. We preached again in Piketon at 4 o'clock, from Romans ix, 1-3. After explaining the apostle's meaning, we based the following proposition on the text; namely, that all exalted distinctions in wealth, pleasure, honor, and religion, require a sacrifice in this life.

July 1st.—To-day, the committee appointed to select a suitable site to hold a camp meeting, met at Captain Peter's, and as far back in the woods as we could well get, we selected a place—the most desolate-looking place we could find—with a very bad road leading to it. All this is wrong; such meetings should be held on or near some public place.

Our family physician in Piketon is Rev. Dr. H. H. Wait, a noble man in many respects.

Our camp meeting commenced on Friday, the 1st of August. Revs. J. M. Jameson, W. R. Anderson, A. Dixon, and others, were present. We tried to preach at 2 o'clock P. M., on Sabbath, to about two thousand people, from Heb. iv, 14-16. We hope the Lord blessed the word. A few at this meeting embraced religion, and eight united with the Church. Our colleague and ourself left for the annual conference, which is to be held in Cincinnati on the 27th of August. Bishop Hamline presided. The conference is held in the Ninth-Street Methodist church. Brother Hamline introduced Bishop Soule to the

chair. A resolution was raised against this—145 voted against Bishop Soule occupying the chair, and some seven or eight only in favor of it—as the Bishop had proclaimed himself a member of the Southern Methodist Episcopal Church. Why should he occupy, as presiding bishop, the chair in another Church? We have reason to love Bishop Soule, but in the above matter his friends acted unadvisedly in prompting him to take the chair, as we understand they did.

Tuesday, September 1st.—We made a little speech in conference, in opposition to the location of Rev. Z. Wharton. He was saved from this the worst condition of a traveling preacher. Our appointment is again to Piketon circuit—Rev. J. M. Jameson is the presiding elder. So ends our tenth year.

CHAPTER XIII.

CHRONOLOGY OF METHODISM.

THE following particulars will be received cordially by many readers. They were published in the *Christian Advocate and Journal*, in 1840 :

PERIOD I.

Which extends from the birth of Mr. Wesley, to the date of the “Rules of the United Societies,” upward of thirty-six years, a period which presents the spectacle of a great soul earnestly inquiring, “*What is truth?*”

- 1703 *June* 17. John Wesley born. (1.)
- 1709 *February* 9. Providentially rescued from a burning house.
- 1714 Placed at the "Charter-house" under the tuition of Dr. Walker.
- 1720 Entered as student at Oxford.
- 1725 *September* 19. Ordained deacon.
Powerfully impressed by reading "Thomas a Kempis," and "Taylor's Holy Living and Dying;" he resolves to dedicate himself *entirely* to God. (2)
His first publication, an elegant octavo edition of "Kempis." (3)
- 1726 *January* 1. His first sermon, "The circumcision of the heart"—preached before the University. (1)
March 17. He is elected Fellow of Lincoln College.
- 1727 *February* 14. Graduates M. A.
Law's "Serious Call" engages his attention.
- 1728 *September* 22. Ordained priest.
- 1729 Studies Christianity, with the BIBLE for his guiding star. (3)
In derision is called "*Methodist*," and his little company at Oxford, the "*Holy Club*."
- 1730 Begins to be a "man of one Book," and to visit the "sick and in prison." (3)
- 1732 *August* 26. Mr. Morgan, first of the "Methodists, died. (1)
- 1735 Mr. Whitefield joins the "Holy Club."
October 14. Mr. Wesley embarks as missionary for Georgia.
First entry in Mr. Wesley's Journal.

1735 *October* 17. First preaches extempore, and in the open air. (2)

1736 *March* 5. Enters upon the ministry at Savannah, and soon after begins to preach at 5, A. M.

1737 Sees "that holiness comes by faith."

1738 *January* 14. Exclaims, "I went to America to convert the Indians, but O! who shall convert me?"

Returns to England, and Feb. 1 lands at Deal.

March 5. Is convinced of unbelief by Boehler.

" 6. Begins to preach salvation by *faith alone*.

May 24. Feels his "heart strangely warmed" while listening to Luther's Preface to Romans, and "obtains faith and assurance."

Sees that justification must precede sanctification.

June 18. Preaches "salvation by faith" before the University.

Visits the Moravian brethren in Germany.

September 16. Returns, and is assisted by Joseph Humphries, the first of his lay preachers. (1)

Prepares the "Rules for the regulation of the Band Societies." (3)

1739 *April* 2. Excluded from churches at Bristol, he preaches his first field sermon to about two thousand persons. (2)

May 12. Lays, at Bristol, the corner-stone of the first Methodist chapel in the world.

Begins to build Kingswood Seminary.

October 15. First preaches in Wales.

Close of *Period First*, which brings us to the time when, in the full assurance of faith, Wesley exclaims, "The world is my parish," and starts on his mission "to spread Scriptural holiness through the land."

PERIOD II.

Which extends from the institution of the societies to the first Wesleyan missions in the new world—a period memorable for the spread of Scriptural holiness through the British isles.

1739 *October 25*. Celebrated as the BIRTHDAY OF
WESLEYAN METHODISM.

Stewards appointed. (2)

November 14. Mr. Wesley opens the *Foundry*,
"a massy, unsightly building, and a sort of
cathedral in Methodism till 1777." (4)

First *Hymn-Book* published; to wit, "Hymns
and sacred Poems, by Messrs. J. and C. Wes-
ley." (3)

First *itinerant lay preachers*. T. Maxfield, and
several others, employed.

December 30. Mr. Wesley exclaims, "Let *me*
think and speak as a little child. Let my
religion be plain, artless, simple! Meekness,
temperance, patience, faith, and love, be these
my highest gifts; and let the highest words
wherein I teach them be those I learn from
the book of God." (2)

1740 *April 1*. Assailed in Bristol by a mob.

July 23. On account of their loose theology, he
separates from the Moravian society formed
in Fetter Lane, 1738.

- 1740 Publishes a sermon against "unconditional predestination."

II.

- 1740 *Dec.* 18. Because he proclaims the universality of the atonement, several of his old friends begin to treat him coldly. (2)
- 1741 Mr. Whitefield estranged for the same reason. Mr. Wesley institutes in London a society for the relief of the poor.
- July* 25. Preaches his sermon, "The Almost Christian," before the University.
- Sept.* 3. Memorable conference with Count Zinzendorf.
- John Nelson joins Mr. Wesley.

III.

- 1741 *Dec.* 9. Mr. Wesley excludes thirty members "as no longer adorning the doctrine of Christ."
- 1742 The office of *class-leader*, and the *penny-a-week* system instituted.
- March.* Quarterly tickets distributed.
- April* 9. First *watch-night* in London.
- May* 28. Mr. Wesley visits the colliers.
- June* 6, etc. Preaches at Epworth eight successive evenings on his father's tomb-stone. (1)
- Died, *July* 23*d*, *Susannah*, the mother of the Wesleys. "Many daughters have done virtuously, but THOU hast excelled them all." (6)

IV.

- 1742 *November* 14. Mr. Wesley, at Newcastle, "began preaching about 5 o'clock, A. M., a thing never before heard of in those parts." (2)
- In the same place he forms a society, and lays the foundation of an Orphan House.

1743 *May* 1. Publishes "The Nature, Design, and Rules of the United Societies." (3)

August. Visits Cornwall. (2)

October 20. Brutal riot at Wednesbury.

v.

November 4. Methodism held up to derision in the "School of Morals," Newcastle.

1744 *May* 4. "Honest" John Nelson was dragged from his pulpit, and "sent for a soldier at once."

June 25-30, *First conference*, London; present, 6 clergymen and 4 lay preachers. Questions considered—1. What to teach; 2. How to teach; 3. What to do, *i. e.*, how to regulate our doctrine, discipline, and practice. (7)

In the British army on the continent, John Haime reports a society of 300 members, and 6 preachers. (10)

vi.

1744 *November* 4. The Wesleyans, Moravians, and Calvinistic Methodists unite to hold a love-feast in London. (2)

December 25. Directions given to the band societies. (3)

1745 *May* 1. Battle of Fontenoy. John Haime says: "We had full trial of our faith"—"Out of 300 I lost about 50; but the Lord gave me 50 more." (10) Again, when Mr. H.'s horse fell under him, an officer cried out aloud, "Haime, where is your God now?" Haime answered, "Sir, he is with me now, and will bring me out of this battle." Presently a cannon ball took off the officer's head.

- 1745 *August 1.* Second conference, Bristol: subjects considered, Church government, justification, and sanctification. (7)

Mr. Grimshaw, vicar of Haworth, joins Mr. Wesley.

Mr. Wesley appears as a tract distributor.

Controversy with "John Smith," supposed to be Archbishop Secker. (1)

VII.

- 1745 *October 25.* Mr. Wesley writes "*Farther Appeal.*" (3)

- 1746 *May 13.* Conference at Bristol; points out the method of receiving a *helper*. (7)

Circuits and circuit stewards first mentioned.

It was the custom for a preacher on his admission into the connection to receive, kneeling, the New Testament from Mr. Wesley, with the usual form of words, "Take thou authority to preach the Gospel." (10)

VIII.

- 1746 *December 4.* Mr. Wesley opens his *Medical Dispensary* for the poor. (2)

- 1747 *June 16.* Discussion on justifying faith at the conference in London.

August. Mr. Wesley first visits and forms societies in *Ireland*.

Minutes of the conference first published. (8)

IX.

- 1748 *June 17.* Discussion on sanctification at conference. (7)

June 24, *Kingswood School* opened, and the general yearly subscription for its support instituted.

- 1748 Mr. Wesley writes "Plain Account of the People called Methodists." (3)

X.

- 1748 John Haime imprisoned for "riotous conduct," that is, preaching Jesus. Being asked by his persecutors to work a miracle, he replied, "That is done already: many drunkards and swearers have become sober and God-fearing men." (10)
- 1749 Mr. Wesley's "Christian Library" begun. (3)
His memorable controversy with Bishop Lav-
ington.

XI.

- 1749 *November* 16. Subjects considered at conference—the general union of the societies; settlement of places of worship; and provision for old and worn-out preachers. (7)
General fund projected.
- 1750 Reunion with Mr. Whitefield. (1)
Memorable persecutions at Cork. (9)
Thomas Walsh, a convert from Popery, the most accomplished Hebrew scholar of his age, and the first Wesleyan preacher in Irish, begins to itinerate.
- August* 24. Mr. Wesley mentions the death of JOHN JANE, one of his worthiest coadjutors. His dying words were characteristic. "I find," said he, "the love of God in Christ Jesus."

XII.

- 1751 *March*. Mr. Wesley writes his "Hebrew Grammar," and his "Lessons for Children."
April. First visit to Scotland.

- 1751 *August* 7. Thomas Mitchel, a lay preacher, dragged from his pulpit, and nearly drowned by a mob in Lincolnshire.

XIII.

- 1752 *September* 14. A conference in Ireland. (2)
Papist riots, and furious mobs.
October 16. The salary of preachers fixed by Conference at £12 per annum. (3)

XIV.

- 1752 "Christian Library," 50 vols. 8vo., completed.
"A work," says Mr. Wesley, "by which I have lost £200. Perhaps the next generation may know the value of it." (2)
- 1753 *September* 10. Mr. Wesley says, "I preached to the condemned malefactors at Newgate, but could make but little impression upon them."
Composes *Notes on the New Testament*, chiefly during illness.
Mr. Larwood, and four others, withdraw from the connection, and form "independent" societies. (8)
November 26. Mr. Wesley, "to prevent vile panegyric," writes his own epitaph. (2)
December 3. Suffering from what was believed to be a hopeless pulmonary affection, he receives a memorable letter from Mr. Whitefield, expressive of the truest sympathy.

XV.

- 1753 *December* 14. Begins to transcribe his journal for the press.
- 1754 *May* 22. The preachers of the conference sign an agreement not to act independently of each other.

XVI.

1755 Conference declares it to be inexpedient to separate from the Church of England. (7)

Thomas Walsh institutes in Ireland a system of catechizing children twice a week. (2)

August. The custom of *renewing the covenant* instituted. This is now done at watch-night.

XVII.

1755 *November* 5. Mr. Whitefield visits Mr. Wesley.
“Disputings are now no more.”

1756 *August* 28. Mr. Wesley says, “My brother and I closed the conference with a solemn declaration of our purpose never to separate from the Church; and all our brethren [about fifty] concurred therein.”

XVIII.

1756 *November* 30. Date of the “Treatise on the Doctrine of Original Sin.” (3)

1757 *March* 6. Mr. Fletcher, at Mr. Wesley’s instance, ordained deacon. (12)

March 13. Ordained priest, and first assists Mr. Wesley.

Mr. Mather, the first married preacher, received into the connection; and the “allowance” of preachers’ wives fixed at £10 per annum. (8)

Mr. C. Wesley ceased to itinerate.

Mr. Wesley proposed a union of the evangelical clergy. (3)

XIX.

1758 Mr. Wesley published his “Twelve Reasons against separating from the Church of England.”

Also, “Thoughts on Christian Perfection.”

- 1758 In the 29th year of his age, and 9th of his ministry, died THOMAS WALSH, the apostle of Wesleyan Methodism in Ireland. "His life might alone convince a Catholic that saints are to be found in other communions, as well as in the Church of Rome." (5)

Mr. Wesley baptized, at Wandsworth, some negroes, in the service of Mr. Gilbert, speaker of the house of Assembly in Antigua. Mr. G. soon after, upon his return to the West Indies, formed the first Methodist societies in those Islands.

XX.

- 1759 Mr. Duncan Wright, a lay preacher, and British soldier, formed a society in the army in Ireland. (10)

March 22. Mr. Wesley takes the "Tabernacle" in Norwich, and within a month the society increases from 110 to upward of 760. (2)

September 23. Mr. Wesley says, "Who can say the time for field preaching is over, while—
1. Greater numbers than ever attend? 2. God is eminently present with them."

XXI.

- 1759 *December 19.* First general love-feast, London.

- 1760 Memorable revivals in London, and in other places. (3)

Connection vexed by visionaries.

XXII.

- 1761 The work of sanctification advanced most gloriously. (2)

- 1761 Mr. Wesley first preached in Edinburgh and Aberdeen. (10)

- 1761 Labored hard to guard the people against extremes. (8)

XXIII.

- 1762 Memorable revivals in Ireland, and particularly in Dublin, in which the labors of John Manners, an obscure layman, are very signally blessed.

April 7. In the fifty-fifth year of his age, and the 21st of his eminent usefulness, died WILLIAM GRIMSHAW, rector of Haworth. Mr. Wesley says that, for a course of fifteen years, or more, he preached every week fifteen, twenty, or even thirty times; discharging, at the same time, other pastoral duties, with equal energy. (2)

In London, "full two hundred have been brought into glorious liberty."

XXIV.

- 1763 The *Deed of Trust* prepared by three eminent lawyers. (8)

Number of circuits, 26; namely, in England 20, Scotland 2, Wales 2, Ireland 2.

Preachers' Fund instituted.

The resolutions of conference respecting discipline, first collected and published.

The term of a preacher's probation fixed at one year. (7)

Mr. Wesley protested against noisy and irregular meetings; and hence the *Maxfield secession*. (2)

Thomas Hanby introduces Methodism into *Dundee*. (10)

XXV.

1764 Mr. Wesley wrote the "Short History of Methodism." (3)

Also, "Plain Account of Christian Perfection."

April. Continued riots in England, occasioned by its being industriously circulated that "there was no law for Methodists." (2)

April 19. To promote a "catholic spirit, Mr. Wesley writes a circular letter, which he sends to forty or fifty clergymen.

XXVI.

1765 *February 25.* Mr. Wesley reviews his letters, manuscripts, etc., and "an abundance are committed to the flames."

July 18. Advises young preachers to form their style after the First Epistle of St. John. "Here," he exclaims, "are sublimity and simplicity together; the strongest sense and the plainest language! How can any one that would 'speak as the angels of God,' use harder words than are found here?"

July 22. Is assailed by rioters in Ireland, while preaching; "but the chief man of the town," he says, "having handled one of the disturbers roughly, and another of them being knocked down—not by a Methodist—I concluded my discourse without any farther hinderance."

Congregational singing, and seating of men and women apart, enjoined by conference. (7)

XXVII.

1766 *August 12.* Memorable conference at Leeds, which Mr. Wesley says, "both began and ended in love." (2)

1766 This conference declared, "We are neither dissenters nor seceders."

Also, insisted strongly upon preaching from house to house. (7)

Mr. Wesley explained the origin and nature of his ecclesiastical authority.

WESLEYAN METHODISM INTRODUCED INTO THE AMERICAN CONTINENT, AND THE FIRST SOCIETY FORMED IN NEW YORK CITY. (9)

Mr. Philip Embury, a local preacher, from Ireland, upon the earnest solicitation of a Methodist country-woman of his, preached his first sermon at New York, to five persons, "in his own hired house."

Methodism introduced into Philadelphia by Captain Webb, a local preacher, and an officer in the British army.

XXVIII.

1768 *April*. Memorable work of God among the Kingswood pupils. (2)

Itinerant preachers forbidden to follow trades, and required to be "men of one business," by the English conference. (7)

Preaching at 5, A. M., called "the glory of Methodism."

The custom of examining characters, "one by one," first mentioned in the Minutes.

The first Methodist church in America erected in John-street, New York. It is remembered as WESLEY CHAPEL. (9)

Close of *Period Second*. There were now in England 27 circuits, 75 itinerant preachers, and 22,909 members in society; Scotland, 4 circuits, 6 preachers,

and 482 in society; Wales, 1 circuit, 4 preachers, and 250 in society; Ireland, 8 circuits, 17 preachers, and 2,700 in society: total, forty circuits, one hundred and two itinerant preachers, and twenty-six thousand, three hundred and forty-one members in society. Nineteen preachers had died in the work, and thirty had withdrawn, or been expelled. Besides the above, a large number of efficient preachers, who were merely local, are to be taken into the account.

The "Methodists," having kindled fires of evangelical piety throughout Great Britain and Ireland, are prepared to explore a new continent.

PERIOD III.

Which extends to the commencement of Wesleyan foreign missions in the east, and is memorable for the general revival of experimental religion in America.

xxx.

1768 *November* 7. Mr. Wesley writes to Mr. Benson:

"Beware you be not swallowed up in books; an ounce of love is worth a pound of knowledge." (3)

1769 Rev. Messrs. Richard Boardman and Joseph Pilmoor, the *first Wesleyan foreign missionaries*, were sent to the help of the American brethren, and took with them £50 as a token of brotherly love. (7)

Methodism introduced into Maryland by Mr. Strawbridge, a local preacher. (9)

Mr. Richard Whatcoat admitted on trial.

The republication of Hervey's "Eleven Letters," excites much prejudice against Mr.

Wesley in Scotland, a country which he had visited three times with great success.

Methodism introduced into Newfoundland. (13)

XXXI.

1770 *March*. Mr. W. says:—"History, poetry, and philosophy I commonly read on horseback, having other employment at other times." (2)

The English conference fixed the allowance for preachers' children at £4 per annum. (7)

Memorable in the history of Methodism for the Calvinistic controversy which originated in certain discussions at conference, and called out Mr. Fletcher in his "Checks to Antinomianism."

May 5. Interesting correspondence opened between a Swedish privy counselor and Mr. Wesley, showing that the influence of "Methodism" was favorably recognized at this early date in Scandinavia. (13)

September. A very gracious work in Kingswood school. (2)

Died, September 30th, at Newburyport, Mass., in the 56th year of his age, and 34th of his ministry, that burning and shining light, the Rev. GEORGE WHITEFIELD.

November 16. Mr. Wesley, by his request, preached his funeral sermon.

XXXII.

1771 Mr. Joseph Benson admitted on trial. (7)

Rev. Messrs. Asbury and Wright sent to America.

September 1. Rev. Mr. Asbury commenced his *Journal*. (12)

- 1771 Mr. Wesley published his "Thoughts on Public Affairs." (3)

XXXIII.

- 1772 *April* 28. Mr. Wesley was presented with the freedom of the city of Perth. (2)

Mr. Boardman formed a small society in Boston. (9)

Captain Webb successfully urged it upon the English conference to send more preachers to America. (10)

XXXIV.

- 1773 *February* 2. Mr. Wesley having heard Captain Webb at the Foundery, observes, "The Captain is all life and fire." (2)

April 24. Riot at the Bowling Green.

May 24. Riot of the bricklayers at Tonnlonmon.

June 3. Rev. Messrs. Rankin and Shadford, sent out by the English conference, land near Philadelphia.

July 4. First American conference begins at Philadelphia. (9)

William Watters, the first native American preacher who joined the conference, is appointed to New Jersey.

September. Another memorable revival at Kingswood school. Thirteen children were believed to have been converted at one meeting. (2)

XXXV.

- 1774 Light-street Chapel, Baltimore, erected. (9)

The salary of the traveling preachers, in America, fixed at £6, (Pennsylvania currency,) or \$16 per quarter.

- 1774 Mr. R. Williams, a local preacher, labored with great success in Virginia and North Carolina. *July* 21. In the 68th year of his age, and 27th of his itinerancy, died, JOHN NELSON.
Mr. Samuel Bradburn admitted on trial. (7)
Mr. Wesley published his "Thoughts on Slavery." (3)

XXXVI.

- 1775 Methodism introduced into the Isle of Man by Mr. John Crook, then a lay preacher. (8)
Mr. Wesley published his "Natural Philosophy." (3)
Incurred a dangerous sickness while traveling in the north of Ireland, by sleeping on the ground, a habit to which he had been "accustomed forty years without being injured by it." (2)
The English conference declare, "We all deny that there is, or can be any merit, properly speaking, in man." (7)
PHILIP EMBURY died.
Memorable revival, and 1,800 accessions to the Church in Virginia.

XXXVII.

- 1775 *November* 12. Mr. Wesley preached a charity sermon in behalf of the widows of the soldiers who fell at Bunker Hill. (2)
1776 *January* 1. About 1,800 of the brethren in London met to renew the covenant.
May 24. First conference at Baltimore. (9)
June 20. Mr. Asbury fined £5, near Baltimore, for preaching.
Mr. Freeborn Garrettson admitted on trial.

- 1776 *August* 13. Dr. Coke's first interview with Mr. Wesley. (2)

XXXVIII.

- 1777 *April* 2. Mr. W. lays the corner-stone of the City Road Chapel, London.

May 29. Visited, for the first time, the Isle of Man. Memorable revivals, particularly in Birstol.

June 8. Mr. Wesley preached in the open air at Birstol. Thousands upon thousands filled the vale and covered the hill-side, and all could hear distinctly.

The bishop of the Isle of Man rejected the Methodist preachers from the communion table.

August 8. "Conference concluded," says Mr. Wesley, "in much love. But there was one jarring string. Mr. — told us that he must withdraw from the connection, because he saw that the Methodists were a fallen people. So we let him go in peace."

The conference is of opinion that it is not true that "the Methodists are a fallen people."

Obituary notices first appeared in the Minutes. At the fifth American conference, 36 preachers, and 6,968 members are reported. (9)

XXXIX.

- 1778 First volume of the *Arminian Magazine* appeared. (2) *Naval and Military Bible Society* instituted by a small body of Methodists. (14) Mr. John Baxter, a lay preacher, devotes himself to the "work" in the West Indies.

- 1778 The progress of the Revolution forced Mr. Asbury to seclude himself in Delaware. (9)
First annual conference in Virginia, at Leesburg.

XL.

- 1779 First annual conference in Delaware, at Judge White's, near Dover.
Mr. Nelson Reed, the oldest American Methodist preacher now living, received on trial.
Temporary division of the conference, and separate Minutes taken.
First general decrease of members and collections in Britain. (7)
Mr. Henry Moore admitted on trial.
August 21. Mr. Wesley preached to the American prisoners at Pembroke. "Many of them," he says, "seemed much affected. O that God may set their souls at liberty!"

XLI.

- 1780 The American conference reject distillers from their communion. (9)
Salary of a preacher's wife made equal to that of the husband.
The English conference revised and confirmed the Discipline. (7)
The large Hymn-Book published. (3)

XLII.

- 1781 Mr. Wesley finding that Mr. Maclaine, the translator of Mosheim, had published him in his catalogue of heretics, prepared his "Short History of the People called Methodists."
Published an address in behalf of the preachers' fund.

- 1781 Made the remark that his experience might at almost any time be found in the first two stanzas of hymn No. 141, American Edition.
September 1. Preached in Gwenap pit, Cornwall, to about 23,000 persons.
October 10. A Methodist chapel opened at Newport, Isle of Wight.

XLIII.

- 1782 *April 17.* Tenth American annual conference in Virginia, and *May 21*, by adjournment at Baltimore. (9)
 The census of American Methodism is, preachers, 59; members 11,785.
 Mr. Asbury was appointed by Mr. Wesley general "assistant," and most cordially accepted by the American preachers.

XLIV.

- 1783 The conference at Baltimore decides that the assistants and preachers in full connection shall attend conferences.
 Letters of recommendation required of emigrants professing to be Methodists.
 Messrs. Adam Clarke and Jesse Lee admitted on trial.
June 28. [N. S.] Mr. Wesley says, "I have this day lived fourscore years, and by the mercy of God, mine eyes are not waxed dim. God grant that I may never live to be useless!" (2)
 Visited Holland, and found the people very friendly.
 Dr. Coke delegated to hold a conference in Dublin.

1783 There were in Ireland 25 circuits, 34 preachers, and 6,472 members. (7)

The trustees of the Bristol chapel desire to choose their preachers.

XLV.

1784 *June* 18. Mr. Wesley's first interview with Dr. Johnson. (2)

July 18. Mr. Wesley says of Sunday schools, "I find them springing up wherever I go. Who knows but that some of these schools may become nurseries for Christians!"

The subject of East Indian missions first agitated in conference.

Probation of preachers extended to four years.

Died in the 9th year of his ministry, JOHN PRICHARD, "an eminent pattern of holiness."

August 14. "That old soldier of Christ," JOHN HAIME, died, in his 78th year.

Deed of Declaration constituting 100 preachers, "the conference of the people called Methodists," executed and enrolled in the court of chancery.

Four preachers, offended by the "Deed," left the connection. (8)

Mr. Wesley abridged the Liturgy for the use of the societies.

Methodism introduced into the Norman Isles, by Mr. Brakenbury, an English gentleman of fortune, and a lay preacher.

Mr. Thomas Ware received on trial. (9)

Mr. Tucker, a local preacher, is butchered by the Indians, in an attempt to descend the Ohio.

- 1784 Dr. Coke ordained by Mr. Wesley superintendent of the societies in North America.

This year has been called the grand climacterical year of Methodism, by her opposers. (5)

XLVI-I.

- 1784 *December 25.* The memorable *Christmas conference* convened by Dr. Coke at Baltimore, and Mr. Asbury having been elected and consecrated an additional superintendent, THE METHODIST EPISCOPAL CHURCH was organized. (9)

Twelve preachers elected and consecrated elders, and three, deacons.

Articles of Religion and rules of discipline adopted.

- 1785 *February.* Rev. Messrs. Garrettson and Cromwell undertake a mission to Nova Scotia.

Mr. Lee plants a society in Charleston.

April 29. First annual conference in N. Carolina at Greenhill.

First Methodist college instituted at Abingdon, Md., and, in honor of the two superintendents, called *Cokesbury*.

Origin of presiding elders' office traced to this year.

Mr. Ezekiel Cooper admitted on trial.

March 24. "How strangely," says Mr. Wesley, "the grain of mustard seed, planted about fifty years ago, has grown up. It has spread through all Great Britain and Ireland; the Isle of Wight and the Isle of Man; then to America. And in all these parts the societies walk by one rule." (2)

1785 *April* 21. Mr. Wesley found in Dublin 747 in society, more than 300 of whom had been recently added.

June 9. Mr. Wesley preached to a "large, staring congregation," in the court-house at Antrim.

Recommended Sunday schools to the societies for general adoption.

Ordained three preachers for Scotland.

August 14. Died, in the fifty-sixth year of his age, and twenty-ninth of his ministry, the sainted FLETCHER, of Madely. "With him holiness was all in all." (5) The latest complete edition of his Works are the London, 8 vols., 12mo., and the American—conference press—4 vols., 8vo.

Also, in the thirty-fourth year of his ministry, THOMAS MITCHELL, "a man of slender abilities and defective education." Dr. Priestly, upon hearing him once, accidentally, said, "Mr. H—— *may* be useful, for he is an able man and a good preacher; but this man *must do good, for he aims at nothing else.*" (10)

XLVII—II.

1786 Methodism introduced into Georgia. (9)

Kentucky added to the list of circuits.

Messrs. Howe and Odin the first conference missionaries beyond the Alleghanies, where local preachers had already done much for Methodism.

Revival on Talbot circuit, Md., and 500 added to the Church.

- 1786 Eighteen hundred and ninety colored members, one thousand of whom belonged to the island of Antigua, returned on the Minutes.

West India mission commenced. (13)

Also, missions in Nova Scotia, New Brunswick, and Newfoundland.

Twenty-two chapels built on a single circuit in South Carolina.

Upward of eight thousand added to the Church in Great Britain.

It is enjoined by the English conference never to preach a funeral sermon except for a person eminently holy. (7)

Mr. Wesley published "A Short Account of the Life and Death of Rev. John Fletcher." (3)

XLVIII—III.

- 1787 Title of *bishop* substituted for that of *superintendent*. (9)

Memorable revival throughout southern Virginia; thousands converted.

RICHARD OWENS, one of the first local preachers in America, died.

Three annual conferences in America, instead of one, as heretofore—preachers, 133; members, 25,842.

Missions began at Antigua, St. Vincent, Barbadoes, St. Eustatia, and St. Christopher's. (13)

On account of the conventical act, it is deemed expedient to have the Methodist chapels in England licensed.

Mr. Wesley ordained three other preachers.

Eight hundred poor children taught in the Methodist Sunday schools at Bolton-le-moor. (2)

XLIX-IV.

1787 *December* 5. Cokesbury College opened, with twenty-five students. (12)

1788 *March* 12. First conference in South Carolina, at Charleston. (15)

March 29. CHARLES WESLEY died, in his 80th year. "His least praise was his poetical talents, though Dr. Watts did not scruple to say that 'that single poem of *Wrestling Jacob* was worth all the verses he himself had ever written.'" (7)

Mission established at Dominica.

April 9. First annual conference in Georgia, at Forks of Broad river; six members and four probationers attended. (12)

April 20. Very attractive *Sunday School exhibition* at Bolton. (2)

In accounting for his extraordinary health at the age of eighty-five, Mr. Wesley mentions his constantly rising at four in the morning for sixty years, and constantly preaching at five, A. M., for fifty years.

May 13. First annual conference beyond the Alleghanies, *Holston*, Tennessee. (9)

Mr. William M'Kendree admitted on trial.

A successful experiment of field preaching on Howard's Hill, Baltimore.

L.-V.

1789 Baltimore became a station.

Stamford circuit, the first in New England, formed.

Messrs. Benjamin Abbott and Joshua Wells admitted on trial.

1789 Rev. John Dickins appointed "book steward," and the first reprint, "Thomas a Kempis."

May 23. First annual conference in New Jersey, at Trenton.

May 29. The two bishops presented a congratulatory address to President Washington, who returned his acknowledgments and a reply.

June 17. Mr. Lee, having his attention turned to New England, preached his first sermon in that section of the country at Norwalk.

The foundation of "Lee's Chapel," the first Methodist chapel in New England, laid at Weston, Connecticut, September 26th.

The English conference required the "Rules of the Society" to be read every quarter. (5)
Missions established at *Tortola, Jamaica, and Nevis, W. I.* (13)

August 23. Mr. Wesley having preached to an audience of about 25,000 persons, in Cornwall, finds that his voice can not longer command such multitudes. (2)

A conference in Scotland, the only one ever held in that country.

The trustees of Dewsberry Chapel, assuming to reject the preachers appointed by conference, a new chapel is erected in that place. (8)

September 26. The first "society" formed in Connecticut, at Stratford, and consisted of three females. (9)

At the end of half a century we find "Methodism" firmly established in both hemispheres. In the eastern, there are 278 traveling preachers, and

70,305 members; in the western, preachers, 208; and members, 47,211: total, 118,092.

LI.—VI.

1789 *December* 4. A council, the germ of a General conference, met at Cokesbury, Md. Bishop A. and eleven preachers, representing the several parts of the “work,” were present. (9)

1790 *January* 13. “I have been uniform,” says Mr. Wesley, “both in doctrine and discipline, for fifty years, and more. It is a little too late for me to turn into a new path, now I am gray-headed.” (3)

Messrs. Enoch George and George Pickering admitted on trial. The latter has ever since been “effective, and is now—1840—at his fiftieth annual appointment.” (15)

April 26. First annual conference in Kentucky, at which \$300 were subscribed for a district school. (9)

Measures adopted to instruct poor children, white and colored, on the Sabbath. Thus began Sunday schools in the new world.

Boston circuit, the first in the state of Massachusetts, formed.

Mr. Lee visited Boston, and not being admitted into any house, obtained a table for a pulpit, and preached on the Common to an audience which increased from 4 persons to 3,000.

The forty-seventh conference at Bristol, and the last which Mr. Wesley attended, directs that no preacher shall preach more than three sermons on the Sabbath, and even that number not to the same audience. (7)

1790 A preacher fined, near Bristol, £20, for preaching out of doors. (8)

September. Mr. Wesley preached at Winchelsea his last field sermon. (2)

October 24. Last entry in Mr. Wesley's Journal, a record which he began pursuant to the advice of Bishop Taylor, as found in "Rules for Holy Living;" and which extends through a period of fifty-five years.

LII-VII.

1790 *December.* Mr. Lec visited Lynn, upon invitation, and in eight weeks gathered a society of thirty members. (9)

1791 *February 9.* Mr. Wesley says, in a letter to Mr. Clarke, "Send me your thoughts on *Animal Magnetism*; I set my face against this device of Satan." (3)

February 23. Mr. Wesley preached his last sermon at Leatherhead, from Isa. lv. 6.

March 2. JOHN WESLEY died, in the 88th year of his age, and the 65th of his ministry. Seek not

"with taper light

The beauteous eye of heaven to garnish."

The societies of which, by the grace of God, he was founder, numbered, at his death, 540 traveling preachers, and about 140,000 members. The American standard edition of his works, including his "Notes," is in eight volumes, 8vo., comprising nearly 6,000 pages.

1791 *June 14.* Was laid, at Lynn, the corner-stone of the first Methodist chapel in Pilgrim Land; and "the people had such a mind to work,"

it was raised on the 21st of June, and dedicated on the 26th. (9)

Bishop A. paid his first visit to New England.

"The difficulties I met with in New Haven for a lodging," he says, "made me feel and know the worth of Methodists more than ever."

July 23 was appointed for the first annual conference in Connecticut.

Kingston circuit, the first in the Canadas, formed. The first conference missionary to Canada was Mr. Losce, of the New York conference.

July 26. The English conference assembled at Manchester, and chose for their president Mr. Wm. Thompson, who had been a member of their body thirty-four years. Dr. Coke was appointed secretary. (8)

Unanimously resolved to abide by Mr. Wesley's plan.

Circuits first formed into districts of from three to eight circuits each.

Mr. Hampson published "Memoirs of Wesley," 3 vols., 12mo. (5)

LIII.—VIII.

1792 Resolved, by the English conference, that the power of the President shall cease at the close of the session, and that no one shall be eligible to re-election within eight years after the expiration of his office. (7)

Also, that no ordination shall take place without the consent of the conference.

Bishop A. explored Tennessee. (9)

1792 *August 1.* First conference in Massachusetts, at Lynn.

Providence circuit, the first in Rhode Island, formed.

Tolland circuit, in Connecticut, visited with a memorable revival, of which some hundreds were the subjects. (12)

The English conference first addressed the people. (7)

Decided by lot that the societies should not receive the sacrament of the Lord's supper from their preachers.

Died, in the 70th year of his age, and the 50th of his ministry, JOSEPH COWNLEY. "Persuasion hung upon his lips."

Dr. Coke and Mr. Moore published their *Life of Mr. Wesley*, 8vo.

LIV-IX.

November 1. First (distinctive) General conference met at Baltimore. Bishop A. presided, and all the traveling preachers in full connection were declared to be entitled to seats. (9)

The entire Discipline of the Church revised.

Supernumerary preachers defined.

The use of *fugue tunes* censured.

Rule concerning "sowing dissensions" adopted.

O'Kellyan secession in Virginia, which assumed the name of "Republican Methodists." The leader, Mr. O'Kelly, had taken offense at the denial of an appeal from the appointment of the Bishop.

1793 Efforts made to establish schools in America,

after the model of Kingswood. Bishop A. began a tour of his diocese, the continent.

Mr. Lee's circuit was *Lynn and the province of Maine*.

Mr. G. Roberts, one of the two presiding elders for New England, fined in Massachusetts for officiating at a marriage ceremony.

A class of fifty members formed in New London, Connecticut.

Gowns, cossacks, bands, and surplices, repudiated by the fiftieth English conference. (7)

First general collection for missions appointed.

Preachers allowed to administer the sacrament to such societies as may *unanimously* desire it.

The Minutes credit to Gibraltar 100 members, and to Sierra Leone 300, (colored.)

Mission at Grenada, W. I., begun. (13)

September 10. Mr. Lee first preached in Maine, at Saco—*Life of Lee*.

Dr. Coke published "Journal of five visits to America," 12mo. (5)

LV-X.

1794 Bishop A. suffered a severe sickness, induced by constant exposure and toils in the west. (9)

Messrs. Lee, Hull, and Hill, labor with great success in the north, particularly in Vermont.

The foundation of the first Wesleyan chapel in Maine, laid in Readfield.

Mr. Moore rejected from two chapels in Bristol, England, by the trustees, because they had not appointed him. (16)

Died in the nineteenth year of his ministry,

JOHN VALTON, "whose praise is in all the Churches." (7) His Life, published at the American Book Room, is peculiarly interesting and instructive.

LVI-XI.

1795 New-York conference included the greater part of New-York state, the Canadas, and all New England. Six entire conferences, and parts of two others, are now comprised within the same limits. (9)

The prevalence of irreligion greatly deplored, and a general fast appointed.

Revivals in New England of great interest.

Decrease of members in society attributable to the effects of the O'Kellyan schism.

August 28. Corner-stone of the first Wesleyan chapel in Boston was laid. Funds for its completion were contributed at the south.

The English conference, being vexed with questions concerning the stationing power, and the administration of the ordinances, adopt the "Plan of Pacification." (7)

Resolved, that the sacrament of the Lord's supper may be administered in all cases where majorities ask for it; but according to the form of the Established Church.

LVII-XII.

December 7. Cokesbury College destroyed by fire. (9)

1796 A troublesome year, on account of questions of reform. (10)

A. Kilham, expelled for sowing dissensions. (7)

Resolved, by the English conference, that "no

man, or any number of men in our connection, on any account or occasion, circulate letters, call meetings, do or attempt to do any thing *new* till it has been appointed by the conference."

Local preachers not meeting in class forbidden to preach.

Messrs. Richard Watson and James Townley admitted on trial, the former in his seventeenth year.

August 14. Died, at Salem, N. J., in the 64th year of his age, and 7th of his itinerancy, BENJAMIN ABBOTT. (9)

October 20. Second General conference met at Baltimore; present 120 members.

The increasing tendency to locate greatly deprecated, and the fund instituted which has since been chartered by Pennsylvania, and known as the CHARTER FUND. The annual income, two or three thousand dollars, is divided among all the annual conferences for the relief of "necessitous preachers and their wives, widows, and orphans."

Deed of Settlement provided.

The Minutes present in the American conferences 293 preachers—exclusive of local—and 56,664 members. Throughout the world, preachers 685; members 161,064.

LVIII—XIII.

1796 *December* 23. Died, in his 73d year, Captain THOMAS WEBB, a lay preacher, of the British army, and, excepting Embury, the earliest Methodist preacher in America. (8)

1797 Declaration approving of the existing rules, signed by 145 Wesleyan preachers. Three refusing to sign, co-operated with Kilham in forming the "New Connection," and drew after them, from the societies, about 5,000 malcontents. Their number, in 1838, is thus stated: Preachers, 95; members, 19,899.

Resolved, that the chairman of districts be chosen by ballot.

The members in society first estimated by states and provinces: New England has 2,999; and Virginia 13,536. (9)

"Book Committee," to confer with the book steward, instituted.

Methodism planted in Ohio, by Mr. M'Cormick, a local preacher, who formed the first class on the Little Miami, near the present site of Milford.

Mission established at St. Bartholomew's, West Indies. (13)

LIX-XIV.

1798 Resolved, by the English conference, that the wants of Ireland, then greatly suffering from the "rebellion," should be attended to before those of England. (7)

Also, that the junior preachers shall be subject to an examination on Wesley's Sermons.

August 20. First American conference in Maine, at Readfield; present ten preachers. (15)

September 27. The first American book steward, JOHN DICKINS, fell a victim to the malignant fever in Philadelphia, in his 52d year.

LX-XV.

1798 *November* 6. Died, in his 28th year, HEZEKIAH CALVIN WOOSTER, an apostle of Methodism in Upper Canada.

1799 Messrs. Joshua Soule, (American,) Jabez Bunting, and Robert Newton, (English,) admitted on trial.

Died, in the 46th year of his ministry, THOMAS OLIVER, who rose, by the force of native genius, from humble circumstances, to a distinguished rank as a polemic and a bard. The 270th and 573d hymns were written by him; and his masterly discourse on "Final Perseverance" is familiar to every Methodist scholar. Several years he was corrector of Mr. Wesley's press. A poet laureate has thought it not unworthy to be chronicled, that the first horse of this itinerant, for which he paid £5, was his companion twenty-five years, and carried him safely and comfortably not less than one hundred thousand miles. (5)

Irish and Bermuda missions established. (13)

The superintendence of the missions, hitherto assigned to Dr. Coke solely, was assumed by the English conference.

"Preacher's Friend Society," instituted.

Mr. E. Cooper deputed by Bishop A., to superintend the Book Concern. (9)

Itinerancy commenced in Ohio by Mr. John Kobler.

The West Indies' missions report 11,000 in society, and nearly 60,000 under instruction.

LXI-XVI.

- 1799 Mr. Tobias Gibson, having crossed the Mountains and traversed a wilderness 600 miles to the Cumberland, and with a canoe, having followed the course of that river, the Ohio, and the Mississippi, he lands safely at Natchez, where he commenced his labors in the southern portion of the great valley.

December 7. A society formed in Augusta, Ga., by Mr. Stith Mead.

- 1800 Mr. A. Clarke translated Sturm's Reflections.

April. Mr. Benson wrote his "Vindication of Methodism." (17)

May 6. Third General conference met at Baltimore, and the oldest journal of this body, extant, commences. (9)

Bishop A., suffering from extreme physical debility, is prevented from resigning his office only by the affectionate remonstrance of his brethren.

Mr. Richard Whatcoat elected bishop, and consecrated by Bishops Coke and Asbury.

Salaries advanced from \$64 to \$80; and the standing rule of discipline concerning appropriations to children adopted.

It was recommended to every circuit to provide parsonages, "furnished, at least, with heavy furniture."

Bishops authorized to ordain colored preachers; and Richard Allen, of Philadelphia, was the first colored preacher ordained under this rule.

Mr. Samuel Merwin admitted on trial.

1800 *June*. A protracted meeting, which continued forty-five hours without intermission, at Duck Creek, Cross Roads, Md.

Memorable for revivals in Maryland, and at the north and west.

Camp meetings began in Kentucky, and called "general camp meetings," because various denominations united in holding them."

Methodism introduced into Cincinnati.

Missions in the Welsh language began in North Wales. (13)

August 22. Died, in the 42d year of his itinerancy, ALEXANDER MATHER, after Mr. Wesley, the second President of the English conference. The last words he uttered were, "He whom I have served for nearly fifty years will not forsake me now. Glory be to God and the Lamb forever and ever! Amen—amen—amen."

There are in the American conference, 289 preachers, and 894 members; throughout the world, 768 preachers, and 188,522 members.

LXII—XVII.

1801 The editing of the "Magazine" committed to twenty-one persons, chosen by conference.

Resolved, that no preacher be reappointed to a circuit till after seven years' absence.

Mission established at the Bahamas.

First society formed in the "Western Reserve," at Deerfield. (9)

Messrs. Dougherty and Harper, of the Charleston station, assaulted by a mob, and the former rescued at the intercession of a lady.

- 1801 Messrs. Elijah Hedding and Martin Ruter admitted on trial—the latter in his 17th year.

May 30. Died, in her 31st year, Elizabeth Walbridge, “The Dairyman’s Daughter.” She was a member of the Methodist society in Southampton, England. A Wesleyan chapel now stands upon the spot where this sainted young woman breathed forth her dying prayers. Twelve years ago, the tract of which she is the subject had been translated into nineteen different languages, and more than four millions of copies had been distributed.

LXIII–XVIII.

- 1802 Mr. Nathan Bangs admitted on trial. (15)

March 5. Died in the 80th year of his age, and of his ministry the 57th, CHRISTOPHER HOPPER, the first apostle of Methodism in North Britain. (10)

Preachers enjoined to “set the best example in dress, and every thing.” (7)

Method of receiving a preacher defined.

To stand while singing, and kneel during prayer, recommended to the societies. Also, to have the chapels suitably adapted for kneeling.

A protracted meeting held nine days at Rockingham, Va., and another in Alexandria sixteen days, resulted in not less than one hundred conversions each. (9)

Camp meetings introduced into the southern Atlantic states.

The preachers’ names begin to appear on the Minutes, in connection with their respective conferences.

1802 Methodism "wins its widening way" in the Canadas.

Died, in the 15th year of his ministry, P. Dickinson, author of "Life of Melancthon." His last words were, "I am ready—quite ready. Say nothing but glory! glory!" His autobiography, pp. 192, 18mo., edited by Mr. Benson, is among the publications of the Book Concern.

1803 Robert R. Roberts admitted on trial.

July 11. Bishop A. says, "Our total is 104,070 members. In 1771 there were about 300 Methodists in New York, 250 in Philadelphia, and a few in New Jersey." (12)

Committee for "guarding privileges" instituted. (7)

Mr. Pawson, alone of those living, had attended successive conferences.

"Chronological History of Methodism," by William Myles, (5) a Wesleyan preacher, published a weekly, which the present chronographer has been unable to meet with.

The claim of local preachers to exemption from civil and military officers, repudiated by the English conference. (7)

Mr. Benson appointed sole editor of the Wesleyan Magazine, and the new series commenced.

LXIV-XIX.

March 7. The British and Foreign Bible Society founded. The author of the "History of the Methodist Episcopal Church traces the origin of this magnificent institution to Wes-

leyan influences. See Vol. III—forthcoming—page 345.

Mr. Benson published his *Life of Mr. Fletcher*. The last American edition, at the Book Concern, has 358 pp. 12mo., embellished with a portrait.

1804 *May* 7. Fourth General conference, Baltimore; present, Bishops Coke, Asbury, and Whatcoat, and 107 members. (9)

Discipline thoroughly revised.

The article respecting government so altered as to recognize the constitution of the United States.

The standing rule of Discipline, which limits the term of service at one and the same station, adopted.

The location of the Book Concern changed from Philadelphia to New York, and the first assistant to the editor and book steward appointed.

The missionary services of Dr. Coke being highly appreciated by the English conference, he is permitted to visit England, on condition that he return at the call of three annual conferences. (9)

The boundaries of the several annual conferences; namely, New England, New York, Philadelphia, Baltimore, Virginia, South Carolina and Western—settled and ordered to be printed in the Discipline. These conferences included all the United States, and parts of British America.

Mr. Benjamin Young sent as missionary to Illi-

nois, where he formed a society of 67 members. The census of Illinois, in 1800, was 215.

Michigan first visited by a Methodist missionary.

July 14. Annual conference in New Hampshire, at Epping. (15)

Dr. Coke concluded his last visit to America.

Misson established at Gibraltar. (13)

The numbers in the Methodist Episcopal Church are, preachers 400, and members 113,134; throughout the world, 941 preachers, and 249,752 members.

First conference of the District of Columbia was held at Alexandria.

1805 English conference held for the first time in Sheffield. (7)

Rule adopted requiring preachers, upon their admission into full connection, to give a full and explicit declaration of their faith.

Recitations, solos, fugues, and the use of instruments generally in Church music prohibited.

Resolved, That "the original, simple, grave, and devotional style, be carefully preserved; which, instead of drawing the attention to singing and the singers, is so admirably calculated to draw off the attention from both, and to raise the soul to God only."

Also, that "no preacher suffer any thing to be done in the chapel in which he officiates, but what is according to the established usages of Methodism; knowing that he is accountable to God for whatever he does, or permits to

be done, during the time he is in possession of the pulpit."

First Methodist chapel was erected in Bristol, R. I. (9)

LXVII-XXII.

1806 *March* 19. Died, in the 69th year of his age, and 44th of his ministry, JOHN PAWSON, President of the fiftieth and fifty-eighth conferences. His dying words were: "Everlasting life is won—is won—is won."

Also, THOMAS RUTHERFORD, in the 34th year of his ministry, which "was, in an eminent degree, unblameable, and upright." (7)

And in the 20th year of his ministry, JOHN BAXTER; a name intimately associated with the earliest West Indian missions.

July 15. Died in Delaware, in the 71st year of his age, the 38th of his ministry, and the 7th of his episcopate, RICHARD WHATCOAT, the third bishop of the Methodist Episcopal Church—greatly beloved and lamented. (9)

The Committee of Privileges instructed to institute a suit for the recovery of the chapels which had been taken by the "Kilhamites;" and they were recovered. (7)

The West Indian missions *districted*.

The allowance of preachers' wives fixed at sixteen guineas per annum, and of children at six guineas.

Messrs. Clarke, Benson and Coke, appointed "to draw up a digest or form, expressive of Methodist doctrines, with a sufficiency of texts of Scripture to explain them."

1806 Mr. A. Clarke was associated with the committee of the British and Foreign Bible Society, where his learning and talents were very highly appreciated. (14)

During the revival, which commenced this year in New York, the practice of inviting penitent sinners to the altar for prayers was introduced by Rev. Aaron Hunt. (9)

LXVIII-XXIII.

December. Methodism first introduced into Quebec. (9)

December 14. Died, in the twenty-seventh year of his ministry, JOHN CRICKET; "a man of simple manners, tried integrity, and unaffected piety." His last words were: "I am going home—my work is done." (7)

1807 *July 27.* Sixty-fourth conference, Liverpool, and the first in that city.

Resolved, that "no person be employed in any of our missions who is not deemed perfectly proper to be employed in our regular circuits."

Camp meetings judged highly improper for England.

No person, on any account, permitted to retain any official stations in the societies who hold opinions contrary to the total depravity of human nature; the divinity and atonement of Christ; the influence and witness of the Holy Spirit; and Christian holiness; as believed by the Methodists.

No preacher to return to a circuit till after eight years' absence.

1807 A deed for the settlement of chapels upon the conference plan, provided.

A general collection for the British and Foreign Bible Society, three years after it was instituted, is appointed, and £1,298 collected.

Mr. J. Travers is sent to form a circuit in Missouri—population 16,000—and forms a society of fifty-six persons. (9)

S. Dunwoody formed a society in Savannah, Ga.

September 14. First annual conference in Ohio, at Chillicothe. The Western Christian Advocate states the numbers in society—1840—in this state, at about 89,000.

Dr. Coke's Commentary appeared. (13)

Also, Nightingale's Portraiture of Methodism, the production of a man who lapsed from Methodism into Socinianism.

September. Vol. I. of Clarke's "Sacred Literature" appeared, lately republished at the American Book Concern. (14)

LXIX-XXIV.

Mr. Clarke presented with a diploma of LL. D. from King's College, Aberdeen.

1808 *May* 26. Fifth General conference, Baltimore; present, Bishop Asbury and 129 members. (9)

Resolved, that the succeeding General conferences shall be *delegated* and restricted in their powers.

Ratio of delegation fixed at one to five of those in full connection.

Rev. Messrs. J. Wilson and D. Hitt elected book agents, and rule adopted limiting the term of service to eight years.

1808 Rule, providing for ordination of local preachers, adopted.

Mr. William M'Kendree, of the Western conference, elected and consecrated bishop.

Chapel Fund and the *Religious Tract Society* instituted. (7)

Conference refused to sanction the introduction of organs into the Methodist chapels.

There are in the American conference 540 preachers, and 151,995 members; throughout the world, 1,220 preachers, and 307,976 members.

First conference in Georgetown in March.

LXX-XXV.

1809 It is recommended to all Methodist families to set apart some time every Lord's day, for catechizing and instructing their children.

Mission established at Trinidad.

Mr. Benson requested by the conference to write a Commentary on the Holy Scriptures.

The King refused his sanction to a proscription law of the Jamaica Assembly, aimed at the Wesleyan missionaries.

Preachers not permitted to stay more than two years on one circuit, unless in some special case.

Resolved, that the book agents should not have any special charge in the Church, but only preach as they were able. (3)

LXXI-XXVI.

1810 *January* 28. Died, in the 47th year of his age, and 13th of his ministry, JOHN WILSON, the third book steward.

- 1810 Mr. John Emory admitted on trial.
 Lee's "History of Methodism" appeared. (9)
 Genesee annual conference formed.
 "Notes on Genesis," the first part of Dr. A.
 Clarke's Commentary, published. (14)
 £500 appropriated to the erection of a chapel
 at Gibraltar.

LXXII-XXVII.

- 1811 *May* 14. The general committee met in London to consider Lord Sidmouth's proscriptive bill. (8)
 Wesleyan Academy, at Woodhouse Grove, instituted; "its location," says Dr. Fisk, in his *Travels*, "is as fine as that of Kingswood is dull."
 Lord Sidmouth's bill defeated.
 Resolutions in favor of the tract cause passed by English conference. (7)
June 20. An annual conference in Vermont, at Barnard. (1)
 Morgan's *Life of Thos. Walsh*, 12mo., published.
 Coke's *History of the West Indies* completed, 3 vols., 8vo.

LXXIII-XXVIII.

- 1812 *May* 1-22. Sixth [first delegated] General conference, New York; present Bishops Asbury and M'Kendree, and ninety delegates. (9)
Western conference divided into the *Ohio* and *Tennessee* conferences.
 Local deacons made eligible to elders' orders.
 The book agents advised to resume the republication of the *Methodist Magazine*, two volumes of which had appeared in 1789 and 1790.

1812 The Catalogue of the Book Concern presented twenty-four publications, the principal of which, Coke on the New Testament, was imported.

The stationing power, and mode of appointing presiding elders, after much debate, left in *statu quo*.

Intercourse with the Canada societies interrupted by war.

July 23 was appointed for the first conference in British America, at Niagara.

Resolved, by the English conference, that the ordination of baptism shall, if possible, be always administered in the public congregation, and, in general, only to the children of members and of regular hearers. (7)

Also, that the President of the conference be the *ex officio* chairman of the district in which he is stationed during the year of his presidency.

An octavo edition of the entire Minutes ordered to be published.

In England there are 1,286 Wesleyan chapels, in Wales 85, in Scotland 25, in Ireland 145, and in the British Isles 33: total, 1,574. (16)

The Minutes present in the American conference 716 preachers, and 195,357 members; throughout the world 1,568 preachers, and 392,758 members.

At the close of *Period Third*, it would be interesting to review the progress of that gracious revival whose radiant point was Oxford. Though the scenes of its displays have hitherto been the Atlantic

shores, we should find that it had spread north and south, on both sides of the "wide waters," till watch-fires were seen blazing at numberless points from the Ultima Tule of North Britain to Sierra Leone, and from Newfoundland to the mouth of the Oronoko.

PERIOD IV.

Memorable for the institution of Wesleyan foreign missions throughout the world, the organization of missionary Sunday school and tract societies, and the efforts made to promote the interests of education.

LXXIV-XXIX.

1813 Missions at Ceylon, Java, and Cape of Good Hope, instituted by the British conference. (7)

The Leeds District Wesleyan Missionary Society formed. (13)

Bishop Asbury begins to distribute tracts, Bibles, Testaments, etc., at his own expense. (9)

The "Reformed Methodists," in New England, attempt an organization.

Some clergymen exhibiting a singular species of disaffection toward Government, Bishop A. "declared on the floor of an annual conference, that he who refused, at this time especially, to pray for his country, deserved not the name of a Christian minister."

His health being in a very precarious state, Bishop A. made his will, by which he left two thousand dollars, his only property, to the Book Concern.

Of the sixteen hundred and sixteen preachers who had been "admitted" since 1767, eight hundred and nineteen had located.

LXXV-XXX.

1813 *October* 29. "On the peaceful banks of the Saluda," said Bishop A., "I wrote my valedictory address to the presiding elders." He was at this time extremely infirm.

December 31. Dr. Coke, with his mission family, embarked for India.

1814 *May* 3. Died, at sea, in the 67th year of his age, the 38th of his ministry, and of his episcopate the 30th, THOMAS COKE, LL. D., the first bishop of the M. E. Church, and the father of the Wesleyan missions. His Life, by Mr. Drew, is among the reprints of the Book Concern, pp. 381, 12mo., 1837, with a portrait.

London District Missionary Society formed. (13)
Missions established at Demarara, (coast of Guiana, South America,) and in the Canadas. In the American conferences sixty-five preachers located.

LXXVI-XXXI.

1815 The English conference requires the chairman of every district to examine the junior preachers under his supervision. (7)

Recommends to the societies to hold MONTHLY MISSIONARY PRAYER MEETINGS.

Missions at Brussels and New South Wales. (13)
The Works of Fletcher appeared in ten volumes, 8vo., London.

In consequence of the debility of the senior bishop, the duties of the episcopate devolved upon Bishop M'Kendree, whose services are very highly appreciated. (9)

- 1815 The "war" prevents the extension of the work upon the frontiers.

LXXVII-XXXII.

- 1816 *March* 11. Died, in the 78th year of his age, and of his itinerant labors the 46th, GEORGE SHADFORD, one of the early missionaries to America. (7)

Upon the restoration of peace, Upper and Lower Canada are again included in the districts of the Genesee conference. (9)

March 31. Died, near Fredericksburg, Va., in the 71st year of his age, the 53d of his ministry, and the 33d of his episcopate, FRANCIS ASBURY, the second bishop of the Methodist Episcopal Church. "He prayed the best," said Garrettson, "and prayed the most of any man I ever knew."

April. Defection of 1,000 colored members in Philadelphia, and the "African Methodist Episcopal Church" formed.

May 1-24. Seventh General conference, Baltimore; present, Bishop M'Kendree and 103 delegates, and Rev. Messrs. Black and Bennett, as a deputation from the British conference.

Enoch George, of the Baltimore conference, and Robert Richford Roberts, of the Philadelphia conference, elected and consecrated bishops.

Committee of ways and means instructed to inquire into the most suitable means "for a more ample support of the ministry, to prevent locating, and the admission of improper

persons into the ministry." The results were highly beneficial.

1816 The salaries are raised from eighty-four to one hundred dollars.

A course of study for junior preachers prescribed by the bishops.

A "committee of safety" appointed.

The practice of renting pews had began to obtain in some places.

Messrs. J. Soule, (New England conference,) and T. Mason, (South Carolina conference,) elected Book Agents.

John Steward, a free man of color, commenced his labors among the Wyandotts.

Two new conferences formed, namely, the Missouri and Mississippi.

June 22. First conference in Rhode Island, at Bristol.

July 24. Died, in the 43d year of his ministry, SAMUEL BRADBURN, President of the fifty-sixth English conference, and the most popular preacher of his times. (7)

September 12. At Hillsboro, Md., in the 58th year of his age, and 33d of his ministry, JESSE LEE, author of a History of American Methodism, and the apostle of Methodism in New England. Mr. Thrift's "Memoirs of Lee," pp. 360, 12mo., was published by the Book Agents in 1823.

Mr. Watson triumphantly defends the Wesleyan missionaries in the West Indies.

Missions established in France, South Africa, and Bombay.

1816 *October* 10. Died, in the 79th year of his age, and of his ministry the 55th, THOMAS TAYLOR, President of the fifty-third and sixty-sixth conferences. Next to Mr. Wesley, he had filled the place of an "effective" man considerably longer than any other preacher. A few hours before his death he preached a profound and animated discourse. Montgomery's beautiful lyric, "Servant of God, well done," was inscribed to Mr. T.

An octavo volume of the sermons of Mr. C. Wesley, with a memoir, appeared in London. First regular organization of a Methodist Sunday school in New York.

The numbers in the Wesleyan societies throughout the world are—preachers 1,648, members 455,554, of whom, 695 preachers, and 214,235 members, are of the Methodist Episcopal Church.

LXXVIII-XXXIII.

1816 Secession of the "Primitive Methodists" in England. In the year 1833 they had 552 chapels, 102 circuits, 290 circuit preachers, 3,514 local preachers, and 48,421 members.—*Condor*.

1817 GENERAL WESLEYAN Missionary Society instituted.

Also, ASBURY COLLEGE, Baltimore. (9)

The TRACT SOCIETY of the METHODIST EPISCOPAL CHURCH, New York.

The WESLEYAN ACADEMY at New Market, N. H., under the patronage of the New England conference.

1817 Missions in Hayti, (West Indies,) and Madras, (India.) (13)

September 25. Great Queen-street Chapel, London, the largest Wesleyan chapel in the world, opened. Sermons by Benson, Newton, and Watson. (13)

October 3. Dr. Clarke elected a member of the American Antiquarian Society. (14)

October 6. First conference in Illinois, at Goshen. (9)

LXXIX-XXXIV.

1817 *November 17.* First annual conference in Mississippi, Wilkinson county.

1818 *January.* The first number of the Methodist Magazine, (N. Y.,) appeared, pp. 40, 8vo.

February 19. The Wesleyan chapel at Oxford opened; sermons by Clarke, Watson, and Bunting. (13)

March 14. Died, in the 43d year of his age, and the 20th of his ministry, EDWARD HARE, author of "Errors of Socinianism," one of the reprints of the Book Concern, pp. 396, 12mo., 1837.

Mr. Benson finished his Commentary. The super-royal octavo edition of the Book Concern (1839) is in five volumes, pp. 4,863.

April 4. First meeting of the General Wesleyan Missionary Society, City Road Chapel, London.

May 2. GEORGE STORY died in his 80th year. He had been an itinerant preacher 55 years. "General Instructions to the Missionaries," from the pen of Mr. Watson, appeared.

1818 Two Budhu priests arrive in England, and are placed under the tuition of Dr. Clarke.

Mission established at Tobago, West Indies.

Rev. Messrs Bunting, Taylor, and Watson, appointed missionary secretaries.

The British conference resolve to admit into their body no one who denies the divine and eternal Sonship of Christ.

A revival in Baltimore, which gave the societies an accession of about one thousand members.

It reached the Penitentiary, where very many of the convicts were brought under powerful awakenings. (9)

Mr. Wilbur Fisk admitted on trial.

Wesleyan Seminary of New York city established by the New York conference.

August 10. ROBERT CARR BRACKENBURY, the father of the missions of the Norman Isles, and forty years a lay preacher, died at his family mansion, Raithby Hall.

August 13. Died, in the 59th year of his age, and the 33d of his ministry, WILLIAM BRAMWELL. The last conference press edition of his "Life" has pages 381, 18mo.

September 10. First conference in Missouri, at Mount Zion.

LXXX-XXXV.

1819 *April 5.* "MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," instituted in New York; Bishop M'Kendree, President. (9)

The Missionary Society of the Methodist Episcopal Church within the bounds of the Philadelphia conference was formed a few days before.

1819 *July* 5. The Female Missionary Society of New York, the oldest auxiliary of the Parent Society, formed.

Secession of 1,000 colored members in New York city, who formed an African Methodist Church. In 1839 their number is stated thus: Preachers, 32; members, 2,608; circuits, 21.

First report of the General Chapel Fund; written by Mr. Watson. (13)

Mission established at St. Martins, W. I.

A general view of Wesleyan missions throughout the world appeared in the London Methodist Magazine.

The number of Wesleyan Sunday scholars in Great Britain and Ireland was 355,758; the increase for one year being 74,452. There were 2,019 schools in England, 480 in Scotland, 806 in Ireland. In England the number of teachers was 27,442.

LXXXI-XXXVI.

December 25. Mr. Benson says, "It is, I believe, the first and only Christmas day, these fifty years, on which I have not preached—generally twice, not seldom three times." (17)

1820 *March* 8. First conference in the District of Columbia, at Georgetown. (15)

April 17. First annual report of the Bible and Missionary Society of the Methodist Episcopal Church. (9)

May 1-27. Eighth General conference, Baltimore. Present, Bishops M'Kendree, George, and Roberts, and 89 delegates. This conference is memorable for its exciting debates on

the presiding elder question, slavery, and free seats in our churches.

1820 It is recommended to every annual conference to establish literary institutions as soon as practicable.

The Book Agents are instructed to prepare an improved edition of the Hymn-Book.

Also a "tune-book;" and hence, the following year, "The Harmonist" appears.

The local preachers' district conference is instituted.

Messrs. N. Bangs and T. Mason elected Book Agents.

The branch of the Book Concern at Cincinnati is formed: Mr. M. Ruter, Agent.

Kentucky conference formed.

Agreeably to a resolution of the General conference, Mr. John Emory is appointed by the bishops to visit the English conference.

To the rule of Discipline which says, "Let all our churches be built plain and decent," were added the words, "and with free seats."

The Missionary Society of the Methodist Episcopal Church sanctioned and highly approved by the General conference.

Violent political agitations occur in the manufacturing districts in England, and there is a consequent decrease of members in the societies. (13)

The English conference present a "dutiful and loyal address to George IV, congratulating him on his accession," which is "graciously accepted."

1820 The conference sanction the designation of Mr. Watson, by the Book Committee, to prepare a review of Southey's Wesley, which had lately appeared.

Desire Dr. Clarke to write a life of Wesley.

Upon the introduction of Mr. Emory to their body, the conference "embrace with pleasure this opportunity of recognizing that great principle, which, it is hoped, will be permanently maintained, that the WESLEYAN METHODISTS ARE ONE BODY IN EVERY PART OF THE WORLD."

It is agreed that there shall be a regular exchange of minutes, magazines, books, etc., between the two "Book Rooms."

Missions established at Montserrat, W. I., and in Van Dieman's Land.

New Orleans mission, the first instituted by the Missionary Society of the Methodist Episcopal Church. (9)

At this time Louisiana, with a census of about 220,000, had but 2 circuits, 3 preachers, and 209 members, of whom 58 were colored.

Receipts of the Missionary Society of the Methodist Episcopal Church, \$823.04.

Several chiefs of the Wyandotts present a petition for preachers to the Ohio conference.

Stilwell secession in New York city. About 300 withdrew from the society.

Memorable revivals at Bristol, R. I., Provincetown, Mass., and Chillicothe, O.

The numbers in the Wesleyan societies throughout the world are, preachers 1849, members

502,349; of whom 896 preachers, and 259,890 members, are of the Methodist Episcopal Church.

LXXXII-XXXVII.

1821 *February* 17. Died, in the 74th year of his age, and 50th of his ministry, JOSEPH BENSON, President of the 55th and 67th conferences, author of "Commentary on the Old and New Testaments," "The Life of Fletcher," "Sermons," 2 vols., 8vo, and several minor publications, and eighteen years editor of the Magazine, etc. "Devout men carried him to his grave, and made great lamentation over him." (7)

Mr. M'Donald's Memoirs of Mr. Benson, pp. 394, 8vo., is among the reprints of the Book Concern.

Missions established at Bangalore (India) and the Friendly Islands.

Third series of the (London) Methodist Magazine commenced.

Revival in Pittsburg, which resulted in an accession of five hundred to the Church. (9)

Methodism introduced into St. Louis, by Rev. J. Walker.

Rev. Henry Chase commenced his labors among the seamen of New York city.

Rev. John Summerfield joined the New York conference.

A "bindery" established in connection with the Book Concern, all the mechanical operations of which had hitherto been contracted for.

LXXXIII-XXXVIII.

1822 English conference institutes a *general tract committee*. (13)

Missions established by the English conference at Negapatem (India) and New Zealand, (South Seas.) By the Methodist Episcopal Church, among the Creeks, (Asbury,) Cherokees, Chippewas, the Mohawks, and Delawares. (9)

Mission to the Shetland Isles projected.

New York Youth's Instructor and Christian Guardian commenced.

The first part of Mr. Watson's Theological Institutes appears. (13)

LXXXIV-XXXIX.

1823 *January* 13. Catharine Quick, a Cornish woman, died at the age of 97, having been a Methodist upward of 80 years.

Society formed at St. Mary's, near the junction of Lakes Superior and Huron. (9)

Missions instituted by the American conference among the Cherokees and Pottawatamies, and in Florida.

October. Methodist chapel in Barbadoes destroyed by a mob. (13)

The British conference appoint Richard Reece a delegate to visit the American General conference, and John Hannah to be his companion.

In their address to the American General conference, the British conference say, "We received with heart-felt joy the messenger of your Churches—Mr. Emory—bearing grate-

ful news of the progress of the work of God in your Churches, and were refreshed by the expression of your charity."

LXXXV-XL.

1823 *December* 17. John Steward died, in the 37th year of his age, and the 7th of his missionary labors.

1824 H. Foxhall, Esq., an English emigrant in this country, bequeathed \$6,500 to the Wesleyan Missionary Society. (13)

May 1-28. Ninth General conference, Baltimore. Present, Bishops M'Kendree, George, and Roberts, and 126 delegates. (9)

Messrs. Reece and Hannah having arrived from England, are invited to take seats in the conference, and the senior bishop, in the name of that body, "gives the right hand of fellowship."

Lay delegation, after much discussion, judged to be inexpedient.

Maine, Pittsburg, Illinois, Holston, and Canada conferences formed.

Messrs. Joshua Soule, of the Baltimore conference, and Elijah Hedding, of the New England conference, elected and consecrated bishops.

Bangs and Emory elected Book Agents.

\$14,716.24 had been collected for the Missionary Society of the Methodist Episcopal Church since its organization, and \$11,011.40 expended.

"Catechism of the Evidences of Christianity," prepared by Mr. Watson. (13)

June 8. Died, in the 38th year of his itinerancy, JONATHAN CROWTHER, President of the 76th conference, author of the "Portraiture of Methodism." (7)

1824 Also, *August 6*, in the 68th year of his age, and the 30th of his ministry, MILES MARTINDALE, a governor of the Woodhouse Grove School, and author of a "Dictionary of the Bible."

The English conference, in reference to a "plan recommended to them by a committee of preachers and gentlemen of London, for the celebration of the approaching centenary of the Rev. John Wesley's entrance into the work of the Christian ministry," unanimously resolve that they "do highly approve of the plan," and appoint the 19th of September, 1825, for the purpose proposed. Also declare "that personal and vital piety is not a *circumstance* in Methodism, but constitutes its very essence."

Mission begun at Malta.

Rev. John Smith, a Wesleyan missionary at Demarara, died in prison, the victim of persecution.

Moore's "Life of Wesley," appeared in 2 vols., 8vo. American edition, 1826.

First printing-press introduced into the Book Concern.

October 7. Died, Rev. William Beachamp, author of "An Essay on the Truth of the Christian Religion," and the editor of the "Western Christian Monitor."

- 1824 The numbers in the Wesleyan societies throughout the world are: Preachers, 2,334; members, 610,049; of whom 1,272 preachers, and 328,523 members are of the Methodist Episcopal Church.

LXXXVI-XLI.

December 22. Annual conference at Tuscaloosa, Alabama. (15)

- 1825 *August 25.* Annual conference in Indiana, at Charleston.

Augusta College, Kentucky, opened. (9)

Missions begun among the Choctaws; also at Balize, Honduras; Alexandria, Egypt; and in Australasia.

Income of the Missionary Society of the Methodist Episcopal Church, \$4,140.16.

The English conference vote their cordial thanks to Brougham, Butterworth, Lushington, and other members of Parliament for their generous and manly assertion of the rights of West Indian Wesleyan missionaries. (7)

Candidates for admission on trial into the British conference subject to an examination on Wesley's Notes, and four volumes of his Sermons.

LXXXVII-XLII.

November 8. Wesleyan Academy, Wilbraham, Mass., opened.

- 1826 *February.* A Wesleyan missionary party, consisting of thirteen persons, five of whom were preachers, lost by shipwreck near Antigua, West Indies. (13)

Joseph Butterworth, M. P., General Treasurer

of the Wesleyan Missionary Society, and one of the most eminent laymen of the first Methodist century, died.

1826 Missions established at Stockholm, Sweden, and Zante, Mediterranean.

Dr. Clarke finished his Commentary.

The English conference express much solicitude in behalf of Sunday schools.

May 8. Died, in the 42d year of his age, and the 16th of his ministry, JOHN P. FINLEY, President and Professor of Languages, Augusta College.

June 13. Also, aged 28 years, JOHN SUMMERFIELD. A tablet on the walls of John-Street Church records, in the words of Bishop Soule, the exalted virtues of this remarkable man.

Child's Magazine began.

Rev. Wm. Case, Superintendent of the aboriginal missions in Upper Canada, procures a translation of St. Luke into the Mohawk language. Preachers' Aid Society, Baltimore, instituted.

Between-the-logs, the converted Wyandott chief, a consummate orator, visited several Atlantic cities, in behalf of the Missionary Society of the Methodist Episcopal Church.

September 6. Appeared the first number of the Christian Advocate, published by N. Bangs and J. Emory, for the Methodist Episcopal Church. B. Badger, editor.

LXXXVIII-XLIII.

1827 *April 2.* Sunday School Union of the Methodist Episcopal Church organized at New York; Bishop M'Kendree, President.

1827 *September*. "Four days' meetings" originate among the Methodists in Maine.

September 26. Died, in the 76th year of his age, and the 52d of his itinerant ministry, FREEBORN GARRETTSON, one of the patriarchs of the Methodist Episcopal Church. Dr. Bangs' Life of Mr. G., published at the Book Room, is in 12mo., pp. 294.

Dr. T. E. Bond, of Baltimore, published his "Appeal to the Methodists, in opposition to the proposed reform in their Church government."

Upward of 16,000 children under the instruction of the Wesleyan foreign missionaries. (13)

LXXXIX-XLIV.

1828 Mission established at Anguilla, W. I.

THOMAS THOMPSON, M. P., an eminent layman, and Treasurer of the Wesleyan Missionary Society, died.

Income of the Wesleyan Missionary Society, £50,000; increase on the missionary stations, 2,743.

May 1-24. Tenth General conference, Pittsburg; present, the five bishops, and 176 delegates. (9)

Canada conference, for certain political reasons, made independent of the Methodist Episcopal Church.

Dr. Bangs elected editor of the Christian Advocate and Journal; Messrs. J. Emory and B. Waugh, Baltimore conference, book agents; and Rev. Wm. Capers, South Carolina conference, delegate to the English conference, to be held in July.

1828 Oneida conference formed.

The organization of a Bible society of the Methodist Episcopal Church recommended.

Resolutions in favor of temperance, and the Colonization Society, adopted.

The subject of education taken into special consideration.

The provision of Discipline regulating the appointment of trustees made.

Twelve printing-presses employed at the Book Concern; 7,000 copies of the Magazine; 25,000 of the Christian Advocate and Journal; 3,000 of the Youth's Instructor and Guardian; and 13,000 of the Child's Magazine, printed.

June 30. First anniversary of Sunday School Union of the Methodist Episcopal Church, held at New York; and 251 auxiliary societies; 1,025 schools; 2,048 superintendents; 10,290 teachers; and 63,240 scholars, reported.

Publishing Fund instituted.

August 28. Died, at Staunton, Va., in the 61st year of his age, the 39th of his public ministry, and the 13th of his episcopate, ENOCH GEORGE, fifth bishop of the Methodist Episcopal Church.

The Indian chief, Peter Jones, admitted on trial at the Canada conference.

Messrs. John Sunday and Peter Jacobs, in company with Mr. Case, make the tour of the principal Atlantic cities, for missionary purposes.

- 1828 Secession of the *soi distant* "reformers" from the Methodist Episcopal Church, principally in the cities of New York, Philadelphia, Baltimore, Pittsburgh, and Cincinnati.

In the Wesleyan societies throughout the world there were: Preachers, 2,800, nearly; members, 723,309; of these, 418,438 members, and 1,652 preachers, are of the Methodist Episcopal Church.

XC-XLV.

- 1829 Wesleyan University projected at the New York conference. (18)

Missions begun among the Oneidas, and in the Carolinas and Georgia, among the slaves. Also, at Calcutta, India.

Mr. Emory's "Defense of our Fathers" appeared.

Rev. Edward T. Taylor, of New England conference, appointed to the Mariner's Church, in Boston.

The subscriptions for missions from Ireland, where there are 22,846 in society, amount to \$30,000. (13)

July 1. Mr. Watson published the concluding parts of his Theological Institutes, and presented the copyright to the Book Committee of London.

XCI-XLVI.

November 9. Died, in his 71st year, Samuel Hick, "The Village Blacksmith." The memoirs of this most extraordinary man are reprinted at the conference press, from the seventh London edition.

1830 The Methodist Quarterly Magazine, new series, commenced.

The Irish societies are unusually diminished by emigration.

The English conference pass a series of resolutions on colonial slavery, in which it is stated that there are in the West Indian societies "no fewer than 24,000 slaves."

Also, present "a loyal address to the King's most excellent majesty [William IV,] on his accession to the throne."

October 1, observed by the societies in Great Britain and Ireland, as a day of special humiliation and prayer for the effusion of the Holy Spirit.

Income of the Missionary Society of the Methodist Episcopal Church, \$13,128.68. (18)

A mission begun among the Shawnee and Kansas Indians.

XCII-XLVII.

November 2. Convention held in Baltimore by the "Associate Methodist Churches," and the "Methodist Protestant Church" organized.

1831 Wesleyan University, Middletown, Conn., and Lagrange College, in Alabama, founded.

Wesley's Works, first complete and standard American edition, and first edition stereotyped in any country, published at conference press, 8 vols. octavo, pp. 4,994.

June 1. Mr. Watson's Life of John Wesley appeared. (13) The American reprint is in 12mo., pp. 323.

Missions established at Weinenden, Germany.

- 1831 Dr. Adam Clarke established schools in Ulster, the province of Ireland, in which he was born.

A year of great tranquility to the English societies.

XCIII-XLVIII.

- 1832 *January* 21. Died, Mr. Robert Scott, of Fensford, the munificent patron of the Shetland missions. He left a legacy of £5,000 to the Wesleyan Missionary Society.

April. Watson's Biblical and Theological Dictionary appeared. The American reprint is in octavo, pp. 1,003.

Also, Dr. Bangs' History of Missions, 12mo., pp. 258, written by request of the Board of Managers of the Missionary Society of the Methodist Episcopal Church. (18)

May 1. Eleventh General conference, Philadelphia; present, the several bishops, and 223 delegates.

Rev. Messrs. James Osgood Andrew (Georgia conference) and John Emory elected and consecrated bishops; B. Waugh (Baltimore conference) and T. Mason, book agents; Dr. Bangs, editor of the Quarterly; J. P. Durbin and T. Merritt, editors of the Christian Advocate and Journal, etc.

New Hampshire, Troy, Alabama, and Indiana conferences formed.

Mission established in Liberia, Africa, under the superintendence of Rev. M. B. Cox, Virginia conference, the first foreign missionary of the Methodist Episcopal Church.

1832 Randolph Macon College, at Boydstown, Va., founded.

August 26. Died, at London, of the cholera, in the 72d year of his age, and the 51st of his ministry, ADAM CLARKE, LL. D., President of the 63d, 71st, and 79th British conferences, author of Commentary, etc. The London edition of his miscellaneous works is in 13 vols., 12mo.

XCIV-XLIX.

1833 *Jannary 8.* Died, at London, in the 52d year of his age, and the 37th of his ministry, RICHARD WATSON, President of the 83d conference, author of Theological Institutes, etc. The London edition of his works, not including the Dictionary and the Exposition, is in 12 vols., 8vo.

The English conference direct that tables be erected to Benson, Clarke, and Watson, at the City Road Chapel, similar to those that are placed there for the Wesleys, Fletcher, and Coke.

The English conference advise their people to co-operate with local societies, to prevent the desecration of the Sabbath. (7)

Appoint a committee to arrange a plan for the better education of the junior preachers.

Give their sanction to "week-day schools in connection with the societies."

Dickinson College, at Carlisle, and Alleghany College, at Meadville, Penn., was taken under the patronage of the Methodist Episcopal Church. (18)

1833 Increase of the Methodist Episcopal Church this year, 51,143.

Articles of union between the Canada and British conferences ratified.

September. "Messiah's Kingdom"—the first Methodist epic—by Agnes Bulmer, republished at the Book Concern in 18mo., pp. 364.

October. Book Concern located in Mulberry-street; main building 121 feet front, and 47 feet deep; 5 stories high.

October 15. Very spirited missionary meeting at Baltimore. Dr. Nevins made the remark, "You gave \$5,000 to see a man—an aeronaut—go half a mile toward heaven, how much will you give to send a continent of precious souls all the way to glory?"

xcv-l.

December 25. First Wesleyan pewed church in New York city, Vestry-street, dedicated. Sermon by Dr. Fisk.

December 29. Died, at Cincinnati, in the 58th year of his age, and the 39th of his ministry, Dr. Thomas F. Sargent, greatly beloved and esteemed.

Dr. R. Newton, of England, during the last twenty years, had traveled more than 170,000 miles, and "begged" \$350,000 for missions, chapels, &c.

1834. *May 2.* First number of the Western Christian Advocate, Cincinnati, issued. T. A. Morris, editor.

"Georgia Conference Manual Labor School" instituted.

1834 Oregon mission established.

Dr. Ruter's Church History published by the Book Concern in 8vo., pp. 447.

M'Kendree College, Lebanon, Ill., founded.

Ten annual conferences, and upward of 278,000 members in the great western valley.

Mr. G. Pickering, conference missionary to Worcester, Mass., began to preach in the "Town Hall." Three years afterward there were upward of 150 in society, and a beautiful chapel had been erected.

Annual amount of sales at the London Book Room, about £40,000. Discounts to preachers, 10 per cent. for what they sell, and 25 for what they keep for their own use.

WESLEYAN THEOLOGICAL INSTITUTION, of the British conference, opened. Jabez Bunting, D. D., President; Joseph Entwisle, Governor of the Institution House; and John Hannah, D. D., Theological Tutor. "An institution," says Dr. Alder, "not for *making* preachers, as the saying is, but for the purpose of qualifying more fully those already made."

Eleven hundred conversions, during as many weeks, in the Wesleyan societies in Sheffield, England. (13)

Societies in England vexed by Dr. Warren, and others, who raise the cry of "spiritual domination," hold "conventions," etc.

Wesleyan preaching regularly at Paris.

September 8. Died, in the 70th year of his age, and 49th of his ministry, WILLIAM BLACK, the patriarch of Methodism in the British

provinces. His "Life" has been written by Rev. Matthew Richey, A. M.

1834 October 13. Died, in his 85th year, William Carvosso, a class-leader in England upward of 60 years. His "Life," pp. 348, 18mo., is among the reprints of the Book Concern.

XCVI-LI.

November 23. Bishop M'Kendree preached his last sermon at Nashville, Tenn. (18)

December 25. Semi-centennial celebration of the organization of the Methodist Episcopal Church, at John-street, New York. Sermon by Dr. Bangs.

1835 *March 5.* Died, in Sumner county, Tenn., in the 78th year of his age, the 47th of his ministry, and the 27th of his episcopate, WILLIAM M'KENDREE, the fourth, and 19 years senior bishop of the Methodist Episcopal Church. His dying words were, "All is well."

Mission established by the Missionary Society of the Methodist Episcopal Church at Buenos Ayres.

English conference again address the Bishops of the Methodist Episcopal Church.

June. First Annual Report of the Missionary Educational Society of the New England conference, by Dr. Fisk.

Dr. Fisk's "Calvanistic Controversy" appeared. Died, at Vicksburg, Miss., in the 25th year of his ministry, Dr. Alexander Talley, "the apostle of the Choctaws."

Dr. Samuel Warren, and others, were expelled from the English conference "for numerous

and flagrant offenses against the connectional union."

- 1835 *October* 16. "An Old Methodist," in the *Christian Advocate and Journal*, proposes the celebration of the CENTENARY.

XCVII-LII.

December 16. Died, from a wound received in being thrown from his carriage, near Baltimore, in the 47th year of his age, the 26th of his ministry, and the 4th of his episcopate, JOHN EMORY, D. D., junior bishop of the Methodist Episcopal Church, and author of "Episcopal Controversy" and "Defense of our Fathers," 8vo., pp. 337, His "Life," by Professor Emory, is preparing.

- 1836 *February* 18. Book Concern destroyed by fire. Loss estimated at \$250,000.

February 22. At a meeting of a few friends of the Book Concern in New York \$14,000 were subscribed to repair its losses.

May 2-27. Twelfth General conference, Cincinnati; present, Bishops Roberts, Soule, Hedding, and Andrew, and 148 delegates.

Rev. Messrs. Beverly Waugh, and Thomas A. Morris, elected and consecrated bishops. Dr. Fisk, then absent in Europe, was elected bishop at the same time.

Dr. Bangs elected Missionary Secretary; Rev. Messrs. T. Mason & G. Lane, Book Agents; Rev. Dr. Luckey & Rev. J. A. Collins, (Baltimore conference,) Editors. Rev. Messrs. Charles Elliott and William Phillips, Editors of the *Western Christian Advocate*; John F.

Wright & Leroy Swormstedt, Agents at Cincinnati; Dr. Capers, Editor of the Southern Christian Advocate; and the Rev. Thomas Stringfield, Editor of the South-Western Christian Advocate.

Dr. Fisk was requested to appear at the English conference as a delegate from the American General conference.

Bible Society of the Methodist Episcopal Church dissolved, and the American Bible Society recommended.

Ratio of delegation to the General conference changed to 1 for every 21 members of an annual conference.

Local Preachers District conference dissolved. New Jersey, Black River, Erie, Michigan, Arkansas, and Liberia Mission conferences, formed.

July 1. Corner-stone of the main building of the new Book Concern laid with religious services.

Decrease of numbers in society in the Methodist Episcopal Church this year 1,857.

July 22. Final adjustment of the "Canada affair," by the committee appointed to meet at New York for that purpose.

Wesleyan Home Mission Society, Baltimore, instituted.

Mission of the Methodist Episcopal Church at Rio Janeiro commenced.

"The imposition of hands" in setting apart candidates for the ministry began to obtain with the British conference. (13)

1836 The numbers in the Wesleyan societies throughout the world are: Preachers 4,370, members 1,031,472; and of these 2,929 preachers, and 650,103 members belong to the Methodist Episcopal Church.

XCVIII.—LIII.

1837 *January*. First session of the Liberia Mission annual conference.

British conference declare it to be “highly inexpedient, and perilous to the peace of the societies, that any preacher should, on his individual authority, issue general circulars,” etc.

Present an “Address to her Majesty, the Queen,” upon her accession.

Appoint a Centenary Committee.

Mr. Fox, in his “Finsbury Lectures,” thinks that “the first circumstance which operated to the amelioration of the poor in England, was the rise of Methodism; and that Mr. Wesley deserves, no doubt, to be classed among the most illustrious benefactors of the nation.”

Missions of the Methodist Episcopal Church in Texas commenced. (18)

At a camp meeting in Tennessee, 183 conversions.

August 11. Died, in the 60th year of his age, and the 38th of his ministry, JOSHUA MARSDEN, of the British conference, distinguished for his missionary labors and his poetical talents.

September 9, at New York, in her 80th year,

Hannah Baldwin. At the age of 15 she was awakened by the preaching of Mr. Pilmoor in the John-Street Church, soon after it was built; and she was a member of the society when there were only six Methodists in the city.

XCIX-LIV.

1838 *January* 30. In his 34th year, RICHARD TREFFRY, junior, of the English conference, author of several celebrated works of which the treatise on the "Eternal Sonship" is regarded as the *chef d'œuvre*.

May 16. In the 54th year of his age, and 37th of his ministry, MARTIN RUTER, D.D., author of an Ecclesiastical History, and superintendent of the missions in Texas.

A revival commenced at Saratoga Springs, and, in the course of six weeks, there were 275 conversions, and an accession of 150 to the Church.

Dr. Bangs' "Original Church of Christ," in 12mo., pp. 388, appeared.

Also, Rustling's "Original Sunday School Hymn-Book," in 48mo., pp. 152.

Rev. Wm. Burnett, a local preacher, appointed United States Chaplain, at Bedloe's Island, New York harbor, where he had several years preached to the soldiers with marked success. Emory and Henry College, Washington county, Virginia, founded.

Conversions in Boston District are 1,057, about one-fourth of which were cases of Sunday school children.

1838 *June*. A protracted meeting commenced at the

North Baltimore (Md.) station, including Exeter and Monmouth-Street Churches, which still continues, (March, 1840,) and has resulted in the accession of more than 1,200 to the Church. (18)

- 1833 A native of New Zealand present at the Wesleyan Missionary anniversary, London; also, Rev. Peter Jones appears in his native costume, and is "greeted with enthusiastic plaudits." (13)

Income of the Wesleyan Missionary Society, upward of \$450,000.

The English conference unanimously resolve that there shall be a celebration of the centenary of Wesleyan Methodism.

That its primary object shall be religious and devotional.

That there shall be a general pecuniary contribution to be applied primarily for the erecting of suitable premises for the use of the Theological Institution, and of the Wesleyan Missionary Society.

That the President, Mr. Jackson, be requested to prepare a centenary volume, and, at the next conference, to preach a centenary sermon.

Methodism deemed by this conference "to be essentially a revival of experimental Christianity."

August 8. Sheffield Proprietary Grammar School opened.

C-LV.

- 1838 *October 31.* Mr. Jason Lee, Superintendent of

the Oregon mission, arrived at New York with three Indian youths. (18)

- 1838 *November* 7. First public centenary meeting at Manchester, England, and about \$130,000 subscribed.

December. History of the Methodist Episcopal Church, volume I, pp. 371, 12mo., appeared. Texas mission district formed.

Eight persons in England gave 1,000 guineas each to the centenary fund.

- 1839 Missionary Society of the Methodist Episcopal Church incorporated by the New York Legislature.

February 26. Died, in the 47th year of his age, and the 21st of his ministry, WILBUR FISK, D. D., President of the Wesleyan University, bishop elect of the M. E. Church, author of "Calvinistic Controversy," "Travels in Europe," and several minor publications. His memoirs, by Professor Holdich, are understood to be forthcoming.

March 1. Meeting of the Board of Managers of the Missionary Society in New York, for centenary purposes.

March 2. Died, in his 35th year, ZERAH COLBURN, Professor in the University of Norwich, Vt., and 13 years a local preacher. His marvelous arithmetical powers had attracted much attention.

Africa's Luminary, a neat semi-monthly, commenced in Liberia, the first press established in foreign parts by the Methodist Episcopal Church.

1839 Jackson's "Centenary" appeared in 12mo., pp. 460. London. The American edition has 240 pages. Its reception on both sides the Atlantic was enthusiastic.

Hodgson's "New Divinity Examined and Refuted." 12mo., pp. 416.

Dr. Bangs' History, volume II, pp. 464. The first volume reached the third edition in about four months after its publication.

"Christian Apologist," (in German) commenced in Cincinnati.

Weekly circulation of the Christian Advocate and Journal upward of 28,000; of the Western Christian Advocate, more than 12,000.

April 22. First public centenary meeting in the United States, at Baltimore, Light-Street Church: subscriptions \$6,759.

May 14. Died, in the 77th year of his age, and the 40th of his ministry, GIDEON OUSELEY, the patriarch of the Irish missions. During the whole course of his ministry he had labored with a zeal, energy, fearlessness, and success, almost unparalleled, preaching in English and Irish, often three, not seldom four or five times a day.

St. Charles' College, at St. Charles, Mo., and Asbury University, in Indiana, founded.

July 8. First public centenary meeting in New York city: subscriptions \$7,318.04.

The English conference accept and sanction the "Plan for the Supernumerary Preachers and Widows' New Auxiliary Fund," projected by the General Centenary Committee. (7)

1839 Make it the duty of the preachers to hold regular weekly meetings with the children of their charge.

Adopt resolutions on the subject of national education, at which the Romanists take great umbrage.

Designate Rev. Robert Newton to visit the American General conference.

Fifty-two preachers ordained by the English conference.

Wesleyan Missionary Society has 241 principal stations in foreign parts; missionaries 360; catechists, salaried schoolmasters, etc., about 300; assistants and teachers not salaried, upward of 4,000; printing establishments, 7; in society, 72,727; in school, about 57,000; attendant on their ministry, more than 200,000. Upward of twenty different languages, into which the Scriptures and various useful works are translating, are used by the missionaries.

Income of the Missionary Society of the Methodist Episcopal Church \$135,521.94; missionaries, 220; in society, 21,838. (18)

September. The Wesleyan centenary mission ship, Triton, sailed from Bristol, England, carrying out eleven missionaries, with their families, to South Africa, New Zealand, the Friendly and Fejee Islands.

October 9. The Lausanne sailed from New York city with the Oregon mission family, consisting of fifty-two persons. She touched at Rio Janeiro, December 9—all well.

1839 *October* 23. Centenary meeting of the "mission family" on board the *Lausanne*, lat. 35 deg. 44 min. N., long. 55 deg. 15 min. W. Subscriptions \$650.

Increase in Indiana conference, 8,700.

October 25. Religious celebrations of the centenary throughout the world. Prayer-meeting at sunrise, preaching at 11 A. M., and love-feasts in the evening.

Numbers in the Wesleyan societies throughout the world, 1,160,000.

Centenary subscriptions in the British societies, £225,000—\$1,080,000; already paid, \$528,000. Five annual conferences of the Methodist Episcopal Church, numbering 147,331, about one-fourth of whom are colored, have reported subscriptions to the amount of \$227,023.68.

REFERENCES.

- (1) Moore's "Wesley."
- (2) Wesley's "Journal."
- (3) Wesley's "Miscellaneous Works."
- (4) Jackson's "Centenary."
- (5) Southey's "Wesley."
- (6) Clarke's "Wesley Family."
- (7) British "Minutes."
- (8) Crowther's "Portraiture."
- (9) "History of the M. E. Church," by Dr. Bangs, 3 volumes.
- (10) "Lives of Early Methodist Preachers," 3 volumes, London.
- (11) Benson's "Fletcher."
- (12) Asbury's "Journal."

- (13) London Methodist Magazine.
- (14) Life of Dr. A. Clarke.
- (15) American "Minutes."
- (16) Methodist Quarterly.
- (17) M'Donald's Life of Benson.
- (18) Christian Advocate and Journal.

We would cheerfully give the author of the above, did we know whom. At some future time, we calculate to fill up this chronological table, if no one else will do so.

A. C.

CHAPTER XIV.

MORAL AND RELIGIOUS.

THINK.

As one has said, thought engenders thought. Place one idea on paper, another will follow it, and still another, till the page is full. You can not fathom your mind. There is a well of thought there which has no bottom—the more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of. At first your ideas may come in lumps—homely and shapeless; but, no matter, time and perseverance will arrange and refine them. Learn to think, and you will learn to write—the more you think, the better you will express your ideas.

Every junior minister should apply himself diligently to think for himself, pray for himself, and

preach for himself. And, recollect that, whether we speak, or read, or think, or pray, or preach, we should do all in the best possible manner, from the first to the last.

THE BIBLE.

At Worcester, Massachusetts, in the rooms of the Antiquarian Society, there is a copy of the Bible, printed in Venice in 1447, being forty-five years before the discovery of America. The writer possesses an English Bible, an imprint of the first edition of King James' translation, published in 1615.

THE COVETOUS ARE LOST.

Not all who fall into gross sins are lost, for many such reform and are saved, but the sin of covetousness appears to be abiding—instance Balaam, Gehazi, Judas, and Ananias and Sapphira. Let all take warning, and flee from this dire plague.

MISSIONARIES IN CHINA.

The Chinese Repository—1852—states that there are one hundred and fifty missionaries laboring within the bounds of the Celestial Empire.

LOVE FOR THE SAVIOR.

Rev. Samuel Whitney labored twenty-five years a missionary in the Sandwich Islands. When the physician who attended him in his last illness, bade him farewell, he grasped his hand, and said, "Doctor,

Jesus Christ is the Star of the universe; he is my hope, my life, my all. Thirty-six years ago I set my affections on him, and nothing has ever made me swerve. Nothing can separate me from him. The devil tried to baffle me; but Jesus Christ was near to help me. Jesus Christ is here!" His last words were, "Christ is precious." May the last hours of the reader be like this Christian missionary!

VEGETABLE INSTINCT.

If a pan of water be placed within six inches, on either side of the stem of a young pumpkin, it will, in the course of the night, approach it, and will be found in the morning with one of its leaves floating on the water.

If a prop be placed within six inches of a young convolvulus, or scarlet runner, it will find it, even if the prop be changed daily. If, after it had twined some distance up the prop, and is afterward untwined, and placed in the opposite direction, it will return to its original position, or die in the attempt. And if two of these plants grow near each other, and have no stake to entwine around, one of them will alter the direction of its spiral, and they will entwine around each other. Sometimes, when the soil beneath is dry, and a damp substance above, the roots will ascend to reach it.

Plants sleep—the *lotus* of the Euphrates sinks below the water at night, rises above the surface, and expands its blossom when the sun returns.

THUNDER AND LIGHTNING.

In Greek mythology, Jupiter is represented as the god of clouds, thunder, and lightning. The Chinese likewise have their thunder god, *Lui Shin*, who is represented with the wings, and beak, and talons of an eagle. The Gauls and Scythians anciently worshiped thunder, under the name of *Taranis*. Tassa, Milton, Ossian, have imitated the Hebrews in drawing figures from those terribly sublime exhibitions of Revelation.

It may be asked, why is thunder so common among the Andes, while lightning is said to be unknown in Sythia, Egypt, and Chili, and at the Cape of Good Hope is rarely seen, and thunder still more rarely heard?

Lightning is a terrible agent—Sodom, Gomorrah, Admah, and Zeboam were destroyed by lightning directed by the Almighty. Job's flocks and herds, and the whole army of Sennacherib, were destroyed by this element. The temple of Apollo, at Dauphnæ, was likewise destroyed by this element. Also, the town of Volscinium, in Italy. Romulus and Æsculapius met a similar fate, the latter while trying experiments on that fluid.

THE ISLAND OF MADEIRA.

A correspondent of the Tribune thus writes of Madeira, the least fluctuating in its climate of any island either in the Atlantic or Pacific, north of the equator.

Physicians have praised and poets sung the delicious climate of Madeira. And, in truth, there is not

probably in the world a more salubrious one. Never in any place of as great population have I found among the natives and confirmed residents, so few affected by disease. I have seen and heard of none with pulmonary complaints. Longevity, too, is here rather the rule than the exception—a general more than a particular enjoyment. It knows no extreme of heat or cold; and no sudden reverses—the too frequent curse of climes less favored. The greatest rigor of winter, in Funchal, seldom, if ever, precipitates the mercury lower than 52 degrees Fahrenheit, so that fires are barely necessary, but to the cuisine: while in summer, under the very rage of the Dog Star, it rises, in warmest exposures, but to 88—a difference of but little more than 30 degrees between the height of summer and winter; and this difference overcome by no spasmodic leap, but gently attained, at either end, with regular gradations. Can one be surprised, then, that under a sun so well tempered, old age is not only so general, but that, when it slowly comes, it comes like “a lusty winter, frosty, but kindly.”

It is no uncommon thing to see a matron of middle age followed by a brood of children, of the apostolic number; whose relative ages might be well designated by mile-stones. Indeed, I have heard that one lady here presented her husband with three of these inestimable gifts in twenty-seven months, in installments of one at a time! “Like as arrows in the hands of a giant, so are the young children. Happy is he that has a quiver full of them!”

The worst feature, so far as the natives are concerned, even among the better classes, in this extraordinary fecundity is, that as the law of entail pre-

vails here in all its unphilosophical rigor, the younger scions of the house, be they boys or girls, are left without means of livelihood. The *Morgado* himself, for such is the designation of the land proprietor, has no more than sufficient for the maintenance of the inheritance—not enough, indeed, to cultivate it to advantage. The consequence is, that while his brothers and sisters starve, the estate runs to sterility. To remedy both such evils, two things are necessary—first, the abolition of the law of entail; second, the enforcement of the doctrines of Malthus. The first is anticipated from the government of the mother country. I know not what law or preventive police can accomplish the second.

Every day, and in every ride, you meet with children, from the age of infancy to puberty, soliciting alms. You understand their gestures, if not their language, for poverty, indeed, never yet wanted an organ of communication. Beggary seems to have attained here the dignity of an art—and some of the mendicants, still quite young, have acquired a knowledge of the trade that entitles them to the grade of master-workmen.

As I was riding, a few days since, somewhere in the parish of St. Martique, I saw a boy of apparently about twelve years, sitting by the wayside, and sobbing bitterly. Calling into play whatever little knowledge I possessed of the Portuguese language, I inquired what ailed him? After much sobbing and with seeming reluctance, he made me understand as much by his pantomime action as from his words, this pathetic story: His mother had given him a pistareen to go to the venda to buy some meal, as the

family would be otherwise without provisions of any kind. He had lost the money on the way, and as it was the last cent they had in the house, his father, he was sure, would kill him on his return. I was moved with the artless story; and taking from my pocket two pistareens, told the poor boy to buy some meal with one, and to keep the other for his own use. After a fervent acknowledgment of my kindness, he took the money and dried his tears; and I went on my way with that virtuous satisfaction that ever awaits upon an act of disinterestedness.

Now that you have looked on that picture, look on this. Yesterday I rode in the same direction, and as I was walking my horse passed the spot where I had met the boy, some one ran ahead of me, sobbing and lamenting most lugubriously. I stopped him, and, on his turning round, I recognized my young friend who had lost the pistareen. "What ails you, my poor boy," said I. "O signor, I shall be killed. My mother gave me a pistareen to go to the venda to buy some meal, and I have lost it, and when I return home my father will certainly kill me, for it is all the money he has in the world. O, what shall I do!" etc.

I asked the boy, with proper compassion in my voice, if they had no other food in the house. "Not a mouthful of any kind," he said. "You young rascal! what did you do with the two pistareens, I gave you ten days ago? Did you lose them, too?" He looked at me an instant, and doubtless recognizing me, addressed himself to flight. But I seized him by the collar, and threatened to give him a good whipping, which, I told him, he wanted more than a pistareen. He threw himself upon his knees, and pro-

tested that he never would have told me such a story, had he known I was the gentleman who had been so kind to him.

I could not but laugh at his impudence; and, telling him, if I caught him again, I should certainly punish him, I let him go.

There are, however, in the island many meritorious objects of charity. Poverty, lame, halt, blind, and speechless, save through its miseries, meets you everywhere, and obtains, I am happy to say, all the relief kind hearts can render it. But where poverty is so general, there must needs be a great deal of unalleviated suffering.

The wages of labor are small, too, and the most industrious can but achieve a bare livelihood. A full-grown boy, or even a man, will cut wood all day in the mountains, and after, bring the product of his hard day's labor *on his head* to the town for about three cents. The women, however, mostly, are the carriers of wood; and, indeed, of every thing else.

In the mean time it is a picturesque sight—the women coming down from the mountains in their very short petticoats, with a circular cloth tippet or *pelerine* thrown carelessly but gracefully over their shoulders and tied in front, and their heads crowned with a pile or bundle of sticks about as large as a Jersey wagon, which they bear to market, walking as erect and stepping out as firm as though they were unincumbered.

Yet, notwithstanding their poverty and their too frequent sufferings, the peasantry of the island do not seem an unhappy race. They are kind to each other, and sympathy renders more easily to be borne the evils it can not remove. Thus it is that Providence

scatters, after all, its bounties fairly: upon one portion of mankind it bestows in greater profusion wealth and so-called comforts; upon another, the greater gift of contentment without them.

GOOD RESULTS FROM EVIL DESIGNS.

On this principle was the senate of Rome saved. Cataline, the evil designer, had been ready, as he supposed, for the destruction of the senate, but the moment of the signal for the massacre, was the time of its deliverance, as the signal for destruction was too soon. So of Haman, who designed to hang Mordecai, but who was himself hung.

Ofttimes the greater the talents of men, the worse they fare. See the untimely end of Agis Cato, Brutus, and Hampden, and the great Algernon Sydney. God only can safely direct us, for he only knows the future. Bad men are in his hand, and ofttimes he reverses their plans, and gives them the bitter cup of their own iniquities to drink, even the self-same cup they had prepared for others.

CHARLES ELLIOTT, D.D.

The following brief notice of his history and character is abridged from the *National Magazine*:

"Dr. Elliott," says some one, "is a hearty Irishman—looks like one, acts like one, speaks like one, without a particle of dissimulation in his big Hiberian breast." He is now about 64 years of age. In his youth he joined the Methodists, and soon after, believing that it was his duty to preach the Gospel,

he began a thorough course of preparatory study, and thus laid the foundation of his subsequent and erudite acquisitions. He pursued the collegiate routine of studies till about his 24th year. He was refused admission to Dublin University, because he could not conscientiously submit to the established "Test."

"In 1814, he emigrated to the United States, as a Methodist local preacher, and proceeded to the Ohio conference. He traveled large circuits the first four years. His fifth year, 1822, was spent as a missionary to the Indians at Upper Sandusky. The next four years he was presiding elder on the Ohio district. In 1827 he was appointed Professor of Languages in Madison College, where he remained four years, associated with Dr. Bascom. The first two of these years he was both professor and stationed preacher. In 1831 he was stationed in the city of Pittsburg. The next two years he was again presiding elder. In the winter of 1833-34, he commenced his editorial career in connection with the Pittsburg Conference Journal. In 1836 he was appointed editor of the *Western Christian Advocate*, and continued at that post till 1848. He was then stationed in Springfield and Xenia, Ohio, successively, and then was placed on the Dayton district.

"At the General Conference of the Methodist Episcopal Church, May, 1852, he was reappointed to the editorship of the *Western Christian Advocate*. He has traveled circuits four years, was one year Indian missionary, eight years 'stationed,' and about fifteen years editor. During three of the years in which he was stationed, he was either professor or editor; so that in

thirty-four years he has performed thirty-seven years of regular work, besides his extra literary labors.

“Dr. Elliott has a heart as capacious as his head—a more generous-souled Irishman can not be found out of Ireland, nor in it either. His good nature characterizes all that he does or says; and notwithstanding he is ‘as bold as a lion,’ and never disguises his sentiments, he never offends. We doubt that he has an enemy in the world. It is impossible to extend the hostility you may entertain against any of his opinions or measures to the man himself. There is an inherent, an instinctive geniality about him, which carries captive every generous instinct of your heart. And this native conciliatory power is quite anomalous; it is not the result of remarkable humor—though he has somewhat of that—nor of any artifice of address, any concessive manner in debate. On the contrary, the Doctor is notably direct and peremptory in the expression of his opinions, whether in public or private. He seems himself to take it for granted that he is the honest, well-meaning man that he is, and will not require ceremonious attempts at conciliation. This fact is, we think, the solution of his power over the good will of all around him.” The above is directly from the *Sunday School Advocate*, May 16, 1856.

Mr. J. S. Buckingham, the well-known traveler, is the promoter of a scheme for joining the Atlantic and Pacific oceans, by establishing a line of routes between *Boco Del Toro*, or *Cheriqui*, on the Atlantic, and *Golfo Dulce* on the Pacific coasts. The distance from sea to sea, between these points, is only seventy miles, and the ground is in the hands of the British, who have an infant settlement, which Mr. Buckingham recom-

mends as a desirable location for emigrants at the south-eastern portion of *Costa Rica*, A. D., 1852.

THE PERIODICAL PRESS.

The first newspaper was issued, in manuscript, at Venice, in 1583, and was called the "Gazetta."

The first printed newspaper was published in England, in 1588, and called "The English Mercury," imprinted by Her Majesty's printer. This paper was not regularly published. The first periodical newspaper was published at Frankfort, Germany, in 1612. In 1624, the "Public Intelligencer and London Gazette," was established. Soon after various papers had their entrance and their exits in London, among which were "The Scots Dove," "The Parliament Kite," "The Secret Owl," etc.

"The Spectator" was the first purely literary periodical. It appeared in 1711. This publication, as is known, owes its immortality to Addison. "The Tattler," was conducted by Sir Richard Steele.

METHODIST BOOK CONCERN.

The first Book Agent of the Methodist Church, in the United States, was John Dickins, a native of Great Britain, born and educated in the city of London. He joined the Methodist society in America in 1774, and was admitted into the traveling connection in the year 1777. During the Revolutionary war he traveled extensively in Virginia and North Carolina. At the return of peace, he was stationed in New York city, and remained there several years. In 1789 he

was stationed in Philadelphia, where, on the 27th of September, 1798, he closed a laborious, suffering, and useful life, by yellow fever, in the 52d year of his age. He had been twenty-five years in the traveling connection, and several years he attended to the work of superintending the interests of the book business pertaining to the Methodist Episcopal Church. His death was very triumphant. With his hands clasped, and the tears gushing from his eyes, he cried, "Glory be to God! glory, glory be to God! My soul now enjoys such sweet communion with him, that I would not give it for all the world! Glory be to Jesus! O, glory be to my God! I have not felt so much for seven years."

Thus gloriously closed the final hour with our first Book Agent. The first Book Concern was established in Philadelphia, in 1789. To show the increase of this book establishment up to the present time, would require a volume to contain it.

THE METHODIST QUARTERLY REVIEW.

The first number of the "Methodist Magazine" was issued January, 1818, published monthly in New York. No weekly religious paper circulated in the Church as yet. Books were scarce. The monthly Magazine was then received with great delight, as it contained the only religious intelligence. From January, 1818, up to September 9, 1826, when the first number of the Christian Advocate was issued, over seven years, the Magazine retained its monthly form for eleven years, presenting as many volumes of very important matter during that period, and

furnishing also many materials for the history of the Church.

During the year 1829, no magazine was issued; but in 1830, the "new series" assumed the name of "The Methodist Magazine and Quarterly Review." Afterward, a third series, and now a fourth series: every series giving undoubted indication of progression. The thirty-seven volumes already published, contain a great source of information, and are worthy of a place in any library. The Quarterly Review is a rare publication—the best we know of at present. However, in our own opinion, it should possess more of Biblical instruction. Every minister in particular, of any denomination, might receive good information by reading it as it is. In the new series, denominated "The Methodist Quarterly Review," the following have, in succession, edited it; namely, Rev. Geo. Peck, D. D., eight years in succession; Rev. John M'Clinck, D. D., four years, up till 1856. The present editor is the Rev. D. D. Whedon, D. D., a man well worthy of such a position.

THE NATIONAL MAGAZINE.

Another publication of the Methodist Episcopal Church, published in New York, by Revs. Carlton & Phillips, is a monthly periodical. The first number was issued in July, 1852, and contains ninety-six pages in each number, and nearly six hundred pages in each volume; two volumes published yearly. It is a good periodical of the kind.

CHARACTER OF DR. JOHNSON.

In a world which exists by the balance of antagonists, the respective merit of the conservator and innovator must ever remain debatable. Great in the meantime, and undoubted, for both sides, is the merit of him who, in the days of change, walks wisely—honestly. Johnson's aim was in itself an impossible one; that of stemming the eternal flood of time—of clutching all things, and anchoring them down, and saying—move not! How could it, or should it, ever have success? The strongest man can but retard the current partially, and for a short hour. Yet even in such shortest retardation may not an inestimable value lie? If England has escaped the blood path of a French revolution, and may yet, in virtue of this delay and of the experience it has given, work out her deliverance calmly into a new era, let Samuel Johnson, beyond all cotemporary or succeeding men, have the praise for it. We said above that he was appointed to be ruler of the British nation for a season; whoso will look beyond the surface—into the heart of the world's movements, may find that all Pitt administrations, and the continental subsidies, and Waterloo victories, rested on the possibility of making England, yet a little while, toryish, loyal to the old; and this again on the anterior reality, that the wise had found such loyalty still practical and commendable. England had its Hume, as France had its Voltaires and Dideroths; but the Johnson was peculiar to us.

If we ask now by what endowment it mainly was that Johnson realized such a life for himself and others; what quality of character the main phenomena

of his life may be most naturally subordinated to, in our conception of him, perhaps the answers were—the quality of courage, valor: that Johnson was a brave man. The courage that can go forth, once and away, to Chalk Farm, and have itself shot and snuffed out with decency, is nowise wholly what we mean here.

The courage we desire and prize is not the courage to die decently, but live manfully. This, when by God's grace it has been given, is deep in the soul; like genial heat, fosters all other virtues and gifts; without it they could not live.

That mercy can dwell only with valor, is an old sentiment or proposition, which, in Johnson, again received confirmation. Few men on record had a more merciful, tenderly affectionate nature than old Samuel. He was called the Bear, and did indeed too often look and roar like one—forced to it in his own defense; yet within that shaggy exterior of his there beat a heart as warm as a mother's—soft as a child's. Nay, generally, his very roaring was but the anger of affection—the rage of a bear, if you will; but of a bear bereaved of her whelps. Touch his religion, glance at the Church of England, or the divine right, and he was upon you! These things were his symbols of all that was good and precious for men—his very ark of the covenant; whoso laid on them tore asunder his heart of hearts. Not out of hatred to his opponent, but of love to the thing opposed, did Johnson grow cruel—fiercely contradictory. This is an important distinction never to be forgotten in our censure of his conversational outrages. But observe, also, with what humanity, what openness of love, he can attach himself to all things—to the blind

old woman, to a Dr. Levett, to a cat "Hodge." His thoughts in the latter part of his life were frequently employed on his deceased friends; he often muttered these, or such like sentences—"Poor man! and then he died!" How he patiently converts his poor home into a lazaretto; endures for long years the contradiction of the miserable and unreasonable, with him unconnected, save that they had no other to yield them refuge! Generous old man! Worldly possession he has little; yet of this he gives freely from his hard-earned shilling the half-pence for the poor, that "waited his coming out" of one not quite so poor! A Sterne can write sentimentalities on dead asses; Johnson has a rough voice; but he finds the wretched daughter of vice fallen down in the street—carries her home on his shoulders, and, like a good Samaritan, gives help to the help-needing, worthy or unworthy. Ought not charity, even in that sense, to cover a multitude of sins?—*Carlisle Miscellanies*.

ILL EFFECTS OF RAPID VARIATIONS OF LIGHT ON THE EYES.

Sudden changes from comparative darkness to strong light, and *vice versa*, are highly improper, inasmuch as they cause the iris to contract and dilate rapidly, and thus weaken it; hence, the eyes should be carefully guarded from the full effects of the morning sun on first awaking in summer; and the custom of breakfasting in the lightest room in the house, as is generally done, certainly weakens the eyes, which ought to be accustomed, by gentle transitions, to one degree of light after another, till they can bear the

effulgence of the sun's meridian splendor.—*Curtis on the Preservation of the Sight.*

SOLITUDE.

To go into solitude, a man needs to retire as much from his chamber as society. I am not solitary while I read and write, though nobody is with me. But if man would be alone, let him look at the stars. The rays that come from these heavenly worlds will separate between him and vulgar things. One might think that the atmosphere was made transparent with this design, to give man, in the heavenly bodies, the perpetual presence of the sublime. Seen in the streets, how great they are! If the stars should appear one night in a thousand years, how would men believe and adore, and preserve for many years the remembrance of the city of God which had been shown! But every night come out these preachers of beauty, and light the universe with their admonishing smiles.—*Emerson.*

REPENTANCE.

Repentance is a plank thrown out after shipwreck: he that neglects it sinks inevitably.

Repentance begins in the humiliation of the heart, and ends in the reformation of the life.

Defer not repentance till another day; he that hath promised pardon upon my repentance, hath not promised life till thou repentest.

Worldly joy ends in sorrow: godly sorrow ends in joy.

A MOUSE IN THE CHURCH.

Some while ago a clergyman wished to check, without offending, a *habit of display*, which the preaching of a brother minister sadly exhibited. His sermons seemed to have worked but little good. Words—words—display—display—seemed like the little foxes in the holy song which spoiled the tender grapes; or, according to the following satirical story, like the mouse in the temple. Here follows the story, moral and all:

“The hungry sheep looked up, and were not fed.”

An old friend heard of my folly. He came a great distance to put an end to my wonderful performances. “Brother,” said he, “I hear the mouse has got into your Church.” “The mouse! the mouse! What do you mean?” “Some years ago, Mr. R. was doing a friend’s duty for him. The congregation was large; and, as you know, his manner was particularly solemn. But, so it was, the young people began to titter. He was grieved, and went on still more gravely. Then he saw the old folks cover their faces, and could refrain no longer from remonstrating with them on their strange behavior. ‘Sir,’ cried the clerk, ‘*it is the mouse?*’ Now it seems a little mouse had got on the sounding-board. He lay very quiet till he heard the preacher’s voice, and then he ran to take a peep at the good man’s wig—then he ran to the opposite side, and met a hundred eyes, which forced him back again—and so he frisked about as if he had lost his wits. This trifle made all the people, young and old, forget God, and eternity, and Christ, and their souls, and think only of the gambols of a little mouse! Brother,

the mouse has found his way into your pulpit, and till you get rid of him, no good will be done to your congregation."

I soon got rid of him, and so must you, for the mouse rambles every-where; and wherever he stops, the plain, vital, simple truths of religion are laid aside for things which may amuse, but can never profit.

THE LAND OF BEULAH.

"Beulah, married: a name given to the Jewish Church, importing its marriage with God as their husband and sovereign," Isaiah lxii. 4.—*Calmet*. A name given by Bunyan to a state in the Christian's experience, where the sun shines night and day. Of which Payson once said:

"When I read Bunyan's description of the land of Beulah, where the sun shines and the birds sing night and day, I used to doubt whether there was such a place; but now my experience has convinced me of it, and it far transcends all my previous conceptions."

Dr. Payson, in his late letter, says—"Were I to adopt the language of Bunyan, I might date this letter from the land of Beulah, of which I have been some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears as an insignificant rill that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness has been gradually dawning nearer and nearer, appearing larger and brighter as he ap-

proached, and now he fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling while I gaze on the brightness, and uttering with unutterable wonder why God should deign to shine on a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion."—*Wesleyan Journal*.

WITNESSES TO THE SAVIOUR.

The *heavens* gave witness. A new star passed through the sky at his incarnation; and at his crucifixion, for three hours the sun was darkened.

The *winds* and *seas* gave witness when, at his word, the tempest was hushed, and rough billows smoothed into a calm. At the same word the inhabitants of the waters crowded around the ship, and filled the net of the astonished and worshiping disciples.

The *earth* gave witness. At his death, and at his resurrection, it trembled to its center.

Disease gave witness. Fevers were rebuked; the blind saw their Deliverer; the deaf heard his voice; the dumb published his glory; the sick of the palsy were made whole; and the lepers were cleansed at his bidding.

The *grave* gave witness when Lazarus came forth, and when many bodies of the saints which slept arose.

The *invisible world* gave witness. Devils acknowledged his divinity, and fled from his presence. Angels ministered unto him in the desert, the garden, and

the tomb. A multitude sang an anthem in the air, in the hearing of the shepherds; and as our risen Lord ascended up to glory, they accompanied him.

O yes, he is, as the apostle affirms, "The great God, even our Saviour."—*Youth's Friend*.

THE SACRIFICE.

Morning dawned upon Jerusalem. The first faint rays appeared, gradually lighting its princely streets and palaces, and dimly revealing the white pillars and porches of the majestic temple, while not a footstep broke upon the stillness. The busy tribes who, but the day before, had left their flocks and vintage ground, and from all Judea, and the region round about Jordan, had eagerly thronged the many gates, were resting now in calm, delightful slumber, within the walls of the chosen city. It was to be a high day—a day of fasting and humiliation—with the Jews. As the sun approached the horizon, a trumpet, pealing its notes from Zion's hill, summoned the people to the solemn sacrifice within the holy courts.

A countless multitude assembled there; and as the high-priest laid his hand upon the victim's head, and formally confessed their many sins, they silently responded, and bowed their faces to the earth.

The smoke of the burnt-offering ascended from the altar, and the light incense rose in fragrance on the air. The holy place, inlaid with gold, glittered before them; while the costly vail, which separated the holy of holies from the outer sanctuary, concealed from every eye its more dazzling and mysterious splendors. The high-priest then came forth in robes

of white and purple; the many colored ephod, wrought with gold, fastened upon the shoulders, flowed gracefully below his girdle; the jeweled breast-plate, beaming with precious stones, sparkled on his bosom; and on his forehead there was a plate of gold, bearing a name his lips dare not pronounce—"Jehovah."

He took the golden basin from a Levite's hand, and in awe and silence passed beyond the vail, sprinkling the victim's blood within the holiest place. Again the incense rose toward heaven, and the cymbal and the cornet sent forth their solemn sound. But the bright cloud, which once indicated the coming of the Lord, descended not before the congregation; the symbol of his presence no longer shone forth between the cherubim. The light had faded from the urim and thummim, and the last words of prophecy had long since died away upon the lips of Malachi; for Israel had forsaken the ways of righteousness, and darkness covered the people.

But lo! the day dawneth, and the Day-spring from on high visiteth them! The blood of sacrifice is vainly poured at the foot of the altar; for, behold, he cometh to take away sin by the oblation of himself, once offered. When from Sinai he gave the law which they had broken, earth trembled, and the people hid themselves from the shadowed glory of his presence. But his mission now is love, and the world adores in silence.

The star, which, kindling at the message of his birth, came and stood over where the young child was, attracted not the high-priest's gaze. The learned scribe and Sadducee, the proud ruler and haughty Pharisee, saw not the celestial radiance, as it steadily

beamed afar o'er the plains of David, and lending its benign reflection to the eastern sages, promised henceforth the "consolation of Israel" to the heathen world!

For humble shepherds, ere the songs of angels are attuned, and in notes sweeter than had ever thrilled upon their harps, the joyful multitude of the heavenly host proclaimed a Savior's birth! The cold bosom of Jordan, sparkling with the holy light that shone around, and the softly flowing Siloa mingled the sound of their waters with the strange new anthem. The trees accordant caught the swell of joy, and from each rustling leaf re-echoed round, "Peace, peace."

Parents, teachers, children, to us this day these strains belong; for unto *us* a Savior is given, which is Christ the Lord, in whom we have redemption through his blood, and rejoice in hope of the glory of God.

In gratitude we raise our hearts to Him who looks upon us now, and say, "We thank thee, O Father, Lord of heaven and earth, that these things, once hidden from the wise and prudent, thou hast revealed unto *babes*."

* * * * *

No walls of gold and silver inclose us. No brazen altar, and no lambs for the sacrifice are *here*. No cloud of incense hangs above our heads, nor note of trumpet or of cymbal is blended with *our* feast to-day. No high-priest, in his costly robes, enters trembling beyond the vail to bring us pardon. But, assembled now within the sanctuary whose walls we love, beside the altar where our fathers kneel, we think of Him who "was wounded for our transgressions, and bruised for our iniquities;" trusting through his sacrifice with them to be admitted at last to that temple not made

with hands, where God will forever reveal his glory, and where "Jesus, the Mediator of the new covenant," waits to gather these lambs in his bosom.

H. M. T.

OUR OWN TONGUE.

"Language is the tool I work with."—*Anon.*

The bulk of the English language is derived from Anglo-Saxon, Latin, Greek, and French, and consists of about twenty-eight thousand words, including derivatives, of which twenty-three thousand, or nearly five-eighths, are of Anglo-Saxon origin. On this point hear Sir James Mackintosh :

"Of sixty-nine words, which make up the Lord's Prayer, there are only five not Saxon; the best example of the natural bent of our language, and of the words apt to be chosen by those who speak and write it without design. Of eighty-one words in the soliloquy of Hamlet thirteen only are of Latin origin. In four verses of the authorized translation of Genesis, which contains above one hundred and thirty words, there are no more than five Latin. In seventy-nine words of Addison, whose perfect taste preserved him from a pedantic or constrained preference for any portion of the language, we find only fifteen Latin. In later times the language rebelled against the bad taste of those otherwise vigorous writers, who, instead of ennobling their style, like Milton, by the position and combination of words, have tried to raise it by unusual and far-fetched expressions. Dr. Johnson himself, from whose corruptions English style is only recovering, in eighty-seven words of his fine parallel between Dryden and Pope, has found means to intro-

duce no more than twenty-one of Latin derivation. The language of familiar intercourse, the terms of jest and pleasantry, and those of necessary business, the idioms and peculiar phrases into which words naturally run; the proverbs, which are the condensed and pointed sense of the people; the particles on which our syntax depends, and which are of perpetual recurrence—all these foundations of a language are more decisive proofs of the Saxon origin of ours, than even the great majority of Saxon words in writing, and the still greater majority in speaking. In all cases where we have preserved a whole family of words, the superior significancy of a Saxon over a Latin term is most remarkable. *Well being arises from well doing*, is a Saxon phrase which may be thus rendered into the Latin part of the language: *Felicity attends virtue*; but how inferior in force is the latter! In the Saxon phrase the parts or roots of words being significant in our language and familiar to our eyes and ears, throw their whole meaning into the compounds and derivations; while the Latin words of the same import, having their roots and elements in a foreign language, carry only a cold and conventional signification to an English ear."

To this we may add the opinion of one of the most harmonious and eloquent of modern English writers, the late Robert Hall. His biographer thus writes: "In one of my early interviews with Mr. Hall, I used the word *felicity* three or four times in rather quick succession. He asked, 'Why do you say *felicity*, sir? *Happiness* is a better word, more musical and genuine English, coming from the Saxon.' 'Not more musical, I think, sir.' 'Yes, more musical, and so

are words derived from the Saxon generally. Listen, sir: '*My heart is smitten and withered like grass;*' there's plaintive music. Listen again, sir: '*Under the shadow of thy wings will I rejoice;*' there's cheerful music. 'Yes, but *rejoice* is French!' 'True, but all the rest is Saxon, and *rejoice* is almost out of tune with the other words.' Listen again: '*Thou hast delivered my eyes from tears, my soul from death, and my feet from falling;*' all Saxon, sir, except the *delivered*. Then, sir, for another specimen, and almost all good old Saxon English: '*Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.*'"

Also a late number of the Princeton Review says:

"Every careful student of English literature has observed that if there exist two synonymous words, one of Latin and the other of Saxon origin, the latter is generally more expressive and poetical, and especially more available for reaching the common mind; for example, *fatherly*, *motherly*, *brotherly*, and *paternal*, *maternal*, and *fraternal*; *happiness* and *felicity*; *faithfulness* and *fidelity*; *kindred* and *relation*; *witchcraft*, *necromancy*; *strength*, *vigor*; *storm*, *tempest*; *tearful*, *lachrymose*; *offering*, *oblation*; *mirth*, *hilarity*; *heartly*, *cordial*; *dwell*, *lodge*; *bereave*, *deprive*. In Shakspeare and in the English version of the Bible some of the most striking and tender passages owe these qualities, in a great degree, to predominance of the Saxon element; and if the experiment be made of exchanging these few words of Roman or Latin derivation, the thoughts will be disparaged."

Not only in the number of words does the Anglo-Saxon elements greatly predominate, but in other

respects its importance is not less apparent. The grammatical structure of our language; our articles and definitions are almost wholly Saxon. So, too, are the names of the most striking objects in visible nature.

This language has given the names to the heavenly bodies, *sun, moon, stars*; to three of the four elements, *earth, fire, water*; three out of the four seasons, *spring, summer, winter*; and indeed to all the natural divisions of time except one; as *day, night, morning, evening, twilight, noon, midday, midnight, sunrise, sunset*; some of which are among the most poetical terms we have. To the same language we are indebted for the names of *light, heat, cold, frost, rain, snow, hail, sleet, thunder, lightning*; as well as almost all those objects which form the component parts of the beautiful and external scenery, as *sea and land, hill and dale, wood and stream*, etc.

It is from this language we derive the words which are expressive of the earliest and dearest connections, and the strongest and most powerful feelings of our nature, and which are consequently invested with our oldest and most complicated associations. Their very sound is often a spell for the orator and the poet to "conjure withal." It is the language which has given us names for father, mother, husband, wife, brother, sister, son, daughter, child, home, kindred, friends. It is this which has furnished us with the greater part of those metonymies, and other figurative expressions, by which we represent to the imagination, and that in a single word, the reciprocal duties and enjoyments of hospitality, friendship, and love. Such are *hearth, roof, fireside*. The chief emotions, too, of which we

are susceptible are expressed in the same language, as *love, hope, fear, sorrow, shame*; and what is of more consequence to the orator and the poet, as well as in common life, the outward sign by which emotion is indicated are almost all Anglo-Saxon; such as *tear, smile, blush, to laugh, to weep, to sigh, to groan*.

The words earliest used and most familiar, the names which are dearest to us, our household words, and the language of the counting-house, the shop, the market, the street, the farm, are all, for the most part, of the Anglo-Saxon stamp.

Nearly all our national proverbs—in which it is truly said so much of the practical wisdom of a nation resides—as well as a very large proportion, and that always the strongest of the language of invective, humor, satire, colloquial pleasantry, are Anglo-Saxon. As to invective, the language of passion is always very ancient; for men were angry and out of temper long before there were philosophers, or even merchants. The vocabulary of abuse among most nations is not only very copious, but always singularly hearty and idiomatic. Almost all the terms and phrases by which we most energetically express anger, contempt, and indignation are of Anglo-Saxon origin.

In favor of Latin it is well said that it contributes most largely to the language of polite life, as well as to that of polite literature. To the orator this portion of language is of less importance, because energy is his great object; and indeed wherever energy is the object, it is comparatively of little consequence. But where the very object is often to soften what would be offensively strong, impart dignity or novelty to what is trite, or to avoid what is vulgar or hack-

neyed, terms and phrases from the Latin are in a thousand cases most valuable resources. Again, it is often necessary to convey ideas which, though not truly and properly offensive in themselves, would, if clothed in the rough Saxon, appear so to the sensitive modesty of a highly-refined state of society—dressed in Latin these very same ideas shall seem decent enough. There is a large number of words which, from the frequency with which they are used, and from their being so constantly in the mouths of the vulgar, would not be endured in polished society, though more privileged synonymes of Latin origin, or some classical circumlocution, expressing exactly the same thing, shall pass unquestioned. There may be nothing dishonest, nothing really vulgar about the old Saxon word, yet it would be thought as uncouth in a drawing-room as the plowman, to whose rude use it is abandoned. Thus the word “stench” is laven-dered over into unpleasant effluvia, or an ill odor; “sweat” diluted into four times the number of syl-lables, becomes a very inoffensive thing in the shape of “perspiration,” To “squint” is softened into obliquity of vision; to be “drunk” is vulgar; but if a man be simply intoxicated or inebriated it is compar-atively venial. Indeed, we may say of the classical names of vices what Burke more questionably said of vices themselves, “That they lose half their deformity by losing all their grossness.” In the same manner we all know that it is very possible for a medical man to put to us questions under the seemly disguise of scientific phraseology and polite circumlocution, which, if expressed in the bare and rude vernacular, would almost be as nauseous as his draughts and pills.

Lastly, there are many thoughts which gain immensely by mere novelty and variety of expression. This the judicious poet, who knows that the connection between thoughts and words is as intimate as that between body and spirit, well understands. There are thoughts, in themselves trite and commonplace, when expressed in hackneyed terms of common life, which, if adorned by some graceful and felicitous novelty of expression, shall assume an unwonted air of dignity and elegance. What was trivial becomes striking; and what was plebian, noble.

Men of letters, and especially public speakers, whose "tool to work with" is language, most emphatically, will remember that the most effective of our speakers and writers are those who cultivate the Anglo-Saxon: witness, Brougham, Webster, and Irving.

COLUMBUS AND LUTHER.

Twenty years only intervened between the discovery of America and the first preaching of Luther. The Christian scholar may be pardoned if he lingers for a moment upon the analogy which subsists between these remarkable events. Columbus, pursuing his perilous course across the Atlantic, and led forward by the singular star of lofty and inspiring hope, may be regarded as no inapt emblem of that adventurous reformer, who embarked on a stormier sea than ever rocked the pillow of the intrepid sailor. How mighty the enterprise of both! How magnificent the result! A land of beauty opened its flowery valleys to the navigator; but a richer land of promise blossomed before the eyes of the reformer.

PARAPHRASE OF PSALM XLIV, 12.

The following beautiful and instructive lines are from the pen of the late Right Hon. Sir Robert Grant, late Governor General of India, and brother to Lord Glenelg:

"Blessed is the man whom thou chastenest."

O Savior! whose mercy, severe in its kindness,
Has chastened my wanderings, and guided my way;
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy;
And still in displeasure thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossoms blushed bright, but a worm was below;
The moonlight shone fair—there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe;
And bitterness flowed in the soft-flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer, and glad as the morn;
Thou show'dst me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown!
I grasped at the triumph which blesses the brave;
I sought for the palm-branch, the robe and the crown;
I asked—and thou show'dst me a cross and a grave.

Subdued and instructed, at length, to thy will
My hopes and my longings I fain would resign;
O give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of God.

BEAUTIFUL EXTRACT FROM "TECUMSEH."

The following incident is given on the authority of a gentleman who had spent thirty years of his early life a prisoner among the Shawanese Indians, and who knew the celebrated Tecumseh familiarly as a brother.

Tecumseh was returning, slowly and thoughtfully, from the chase, when a shriek as of nature's last and most dreadful extremity burst on the stillness of the forest. He turned, and beheld, through a vista of the trees, a party of marauding savages, loaded with the spoils of war. A female form, whose fair, though faded countenance, bore a strong contrast to the swarthy and painted features of the savages that surrounded her, had just fallen to the earth, exhausted with fatigue and suffering. With one hand she clasped a lovely infant to her bosom, while the other was raised to avert the tomahawk that glittered on her closing eye; but vainly! the dreaded instrument was sunk deep in her pallid temple, and the sufferer already struggled with the throes of death, while the babe, now spotted with its mother's blood, was torn from her last convulsive grasp. It shrunk with instinctive fear, as it raised its blue eyes to the dark distorted features of the warrior; but he gave a loud whoop of unimaginable horror, and grasping its little feet, swung it carelessly in the air, as he approached a knarled tree, to complete its destiny. One moment longer, and its unstained soul would have flown with the passing spirit of its mother; but the murderous arm, as it was drawn back for the last fearful blow, was suddenly arrested, and a calm, but impressive

voice, bade the savage stay his ruthless hand. And who thus dared to use the language of command to the ferocious and independent son of the forest? Was it the aged chief, whose voice resounded in the councils of his nation? or the warrior, whose proud front wore the seals of battle? No! it was a stripling, who stood before them, loaded with the spoils of the chase; his olive cheek reddened with the glow, his eye radiant with the fire of youth. But the impress of native authority sat on his polished brow! and his slender form was drawn up with the attitude of command. The leader of the band quailed before the glance of his calm but terrible eye; and quietly yielded up the grasping babe to the extended arm of the stripling.

"I will give you these," said Tecumseh, throwing his load of furs at the feet of the subdued warrior, "and the child shall be mine."

He received a ready assent to the proposed exchange; and turning away with a look of unutterable scorn, directed his exclusive attention to the little victim he had rescued. Its face was yet purple, and its hands still clenched in its agony; but the accents of gentleness again tranquilized its features, and it soon gazed, without fear, on the bright face of its deliverer.

Tecumseh again proceeded homeward; his lovely burden but added fresh elasticity to his steps, and he advanced with rapid pace, till the moans of the hungry babe arrested his progress. He then laid it on a bed of moss, and bringing a pheasant from a neighboring bough, fed his famishing charge with its blood. Never had Tecumseh felt a purer pleasure than that which warmed his heart when the poor infant, as he

bent over it with anxious care, smiled like a cherub in his face. A glow of holy feeling thrilled through his whole frame; and the angel of mercy, like the pillar of fire that guided the wandering Israelites, went before him in light, through the darkness of the forest. He reached the village, and Yonca came forth to meet him. She looked for the slaughtered victims of the chase, and started with surprise at beholding an infant, locked in living slumbers, and clothed with the tints of the pale morning sky. But alas! its golden ringlets were stained with blood, and Yonca at once conceived its melancholy history.

"I have brought you a gift," said Tecumseh, laying the sleeping innocent in the ready arms of the compassionate girl. "It is an offering fit for the daughter of Outolaska. Look at her, Yonca! she is fresh from the hand of the Great Spirit, and pure as the snow-flake that falls from his high dwelling. Take her to your heart, and let your affections cling around her, like the vine that embraces and strengthens the tender sapling. Cherished by the daughter of the red man, and ignorant of her own nation and its vices, her soul shall retain its whiteness, like the snow on the mountain precipice, where no foot can tread. Removed beyond the breath of luxury, which withers the pale daughters of her people, like the mists of the green pool, she shall grow up fleet and healthy as the antelope, and learn to imitate the proud arts and active employments of the Indian maid."

Yonca obeyed; the infant was joyfully taken to a heart whose affections gushed like the rills of spring; and boundless tenderness supplied the place of the delicacies it had lost. Healthy, animated, and beau-

tiful, the babe, to whom they gave the name of Egluree, grew up unconscious of misfortune, and regarding her foster family with the utmost fondness. The prediction of Tecumseh was verified. No mark of a feeble race distinguished the blue-eyed daughter of adoption. Reared in all the gloomy magnificence of nature, Egluree rose above the sickly fears and ideal wants of civilized existence. Delicate as the tenderest flower that reared its fragile head in the lap of spring, she bounded through the forest, mid the roar of winds and the howl of beasts of prey. Her fair falling shoulders, which the scorching sun of revolving summers still failed to embrown, were early practiced to bear the heavy burdens of the native female of the forest. Egluree wove the wampum in a thousand forms; she bent the twanging bow; and, with long slender fingers, paddled the tottering canoe over the rolling wave.

ON THE WITNESS OF THE SPIRIT.

The witness of the Spirit is a thing that we can not express; a certain inexpressible assurance that we are the children of God; a certain secret manifestation that God hath received us and put away our sins. No one knows it but they that have it. I confess it is a wondrous thing, and if there were not some Christians that did feel it and know it, you might believe there was no such thing; but it is certain there is a generation of men that know what the seal of the Lord is.—*Preston*.

The testimony of the Spirit is immediate, by his secret influence upon the heart, quieting and calming

all distrust and diffidence concerning its condition, by his own immediate power. Fear is banished by a soft whisper from the Spirit of God in the heart; and this in such a way that, though the spirit of man is calmed by it, yet it can not tell how it comes to pass.—*Simon Ford.*

God hath been pleased to give us the witness of the Spirit in the way of an immediate impression. The Spirit, as a “Spirit of adoption,” testifies to the believer’s soul that he belongs to God. As, by the “sealing of the Spirit,” he stamps his own image on his children for the conviction of others, so, by “the witness of the Spirit,” he testifies to their adoption for the more immediate comfort of their own souls. Do not condemn the witness of the Spirit merely because you can not comprehend it; rather pray to God that you yourself may be his children. In this way you may hope that the Spirit will testify of your adoption.—*Charles Simeon.*

It is the office of the Holy Ghost to assure us of our adoption as sons, to create within us a sense of the paternal love of God toward us, and to give us an earnest of our everlasting inheritance. As, therefore, we are born again by the Spirit, and receive from him our regeneration, so we are also assured by the same Spirit of our adoption; and because, being sons, we are also heirs, heirs with God and joint-heirs with Christ by the same Spirit, we have the pledge, or rather the earnest of our inheritance.—*Bishop Pearson.*

ON THE MOTTO OF A SEAL—BELIEVE! LOVE! OBEY!

This motto is, indeed, a very short one ; but surely it contains much in little. It is replete with every instruction necessary to teach us how to be happy both in time and in eternity. Let us, then, examine a little into each of its particulars, beginning with the first:

BELIEVE.

When the jailer asked of the apostle, What he should do to be saved ? he was answered, " Believe on the Lord Jesus Christ, and thou shalt be saved." This answer is what remains to be given to every one who shall make the same inquiry, to the end of the world. This being the case, let us next inquire, What it is to believe in Jesus Christ? Our Savior tells us, John iii, 16, that " God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Now the whole tenor of the Old Testament teaches us, that Christ should come to be a sacrifice, and a propitiation for the sins of the world ; to make reconciliation for iniquity, and to bring in everlasting righteousness. All which he has done, according to the Scriptures ; being raised from the dead, and ascended on high ; for when he had by himself purged our sins he sat down on the right hand of the Majesty on high, to give eternal life to all that should come unto him. In consequence of this, remission of sins is preached in his name to all that believe. " To him give all the prophets witness, that through his name, whosoever shall believe in him shall receive remission of sins," Acts x, 23. Now, as Christ's blood was

shed for the remission of sins, so faith in his blood receives the remission of sins; and "being justified by faith, we have peace with God, through our Lord Jesus Christ." Every true believer experiences the same thing in his own soul, whereof the Holy Ghost is the witness. "He that believeth, hath the witness in himself."

And we are all called; we are all invited; we are all commanded, to "believe in him whom God hath sent." May we all accept this great salvation, and by faith receive the atonement! Now let us proceed to the next particular.

LOVE.

This can never be separated from true faith; for faith, when it is real, always works by love. How is it possible that we can really believe that God hath loved us, and forgiven us our sins, without loving him again? It can never be. For, as St. John says, "We love him, because he first loved us." And he that says he believes in Jesus Christ, and does not find love to God, may be assured he deceives himself with only a notion of faith. A picture of fire is without heat; but a real fire can not be without it. A notional faith is without love; but a real one is never without it. But to you who are indeed believers, "Christ is precious;" yea, more precious than all things. Love, then, and walk in love; increase in love; and let love be your element, your business, your every thing. But remember the flower withers when cut off from the stalk; so your love will wither unless you stand fast, and grow in the faith. Without you abide in the faith, the fire of love will go out. If this is the case with any, let them believe again,

and love will come again; for they always come and go together. Do we profess to believe? and do we profess to love? Say, my friends, is our faith unfeigned? And is our love without dissimulation? If so, let us proceed to the third particular, which is,

OBEY.

As a heart-felt faith in Jesus Christ produces a heart-felt love to him; so obedience to his commands will follow as the opening flowers and ripening fruits follow the genial heat of the sun. Christ saith, "If ye love me, keep my commandments." What are his commandments? Love to God, and love to one another: the first shows itself in doing his will, both actively and passively. Doing what we know is our duty, and patiently suffering; yea, and resigning ourselves to his disposal in all things. The second shows itself in doing to others as we would be done by. In all loving and kind offices, in forgiving injuries; in all things being just and true; also in patience, long-suffering, and forbearance, and all other duties mentioned in the law. Also, loving our enemies, returning good for evil, and praying for our persecutors. Obedience to God is showing the reality of our love to him, in following the example of Christ in all his imitable perfections. And this obedience is the result of having his Spirit dwelling in us, inclining us to walk in all the ways of holiness; summed up in loving God with all our hearts, and our neighbor as ourselves: in which are contained all the precepts of the moral law, which law is written in the hearts of all true believers. (See 1 Cor. xiii.)

Thus we see in these three particulars—Believe—

Love—Obey! are contained the very essentials of all true religion. What then remains, my friends, but that we give all diligence to be found *believing, loving, obedient followers* of the Lamb of God? If so, let us not quarrel about other matters. Let us keep the unity of the Spirit in the bond of peace, and bear with one another's different opinions and forms that do not clash with true faith, true love, and true obedience. Let us not wrangle about circumcision or uncircumcision, but let us contend for the faith which worketh by love. Let the strong bear with the weak, and let the weak be not offended with the strong. May the motto of the seal be engraven in all our hearts; and may our sober, godly, and righteous lives and conversations, demonstrate to the world that it is really so!

In a word: may we all believe—may we all love—and may we all obey. So prays, from his very heart, one who is a lover of all the true Church of Christ—one who is for Christ's sake their truly affectionate servant in the ministry of the Gospel of peace and salvation.—*Methodist Magazine*, 1781.

THE PLEASURES OF KNOWLEDGE.

It may be easily demonstrated that there is an advantage in learning, both for the usefulness and the pleasure of it. There is something positively agreeable to all men—to all, at least, whose nature is not most groveling and base—in gaining knowledge for its own sake. When you see any thing for the first time, you at once derive some gratification from the sight, being new; your attention is awakened, and

you desire to know more about it. If it is a piece of workmanship, as an instrument, a machine of any kind, you wish to know how it is made, how it works, of what use it is. If it is an animal, you desire to know where it comes from, how it lives, what are its dispositions, and, generally, its nature and habits. You feel this desire, too, without at all considering that the machine or the animal may ever be of the least use to yourself, practically; for, in all probability, you may never see them again. But you have a curiosity to know all about them, because they are new and unknown. You accordingly make inquiries; you feel a gratification in getting answers to your questions; that is, in receiving information and in knowing more; in being better informed than you were before. If you happen again to see the same instrument or animal, in some respects like, but differing in other particulars, you find it pleasing to compare them together, and to note in what they agree, and in what they differ. Now, all this kind of gratification is of a pure and disinterested nature, and has no reference to any of the common purposes of life; yet it is a pleasure—an enjoyment. You are nothing the richer for it; you do not gratify your palate, or any other bodily appetite; and yet it is so pleasing that you would give something out of your pocket to obtain it, and forego some bodily enjoyment for its sake. The pleasure derived from science is exactly of the like nature, or rather it is the very same. For what has been just spoken of is, in fact, science, which, in its most comprehensive sense, only means *knowledge*, and in its ordinary sense means *knowledge reduced to a system*; that is, arranged in a regular

order, so as to be conveniently taught, easily remembered, and readily applied.

The practical uses of any science or branch of knowledge are, undoubtedly, of the highest importance; and there is hardly any man who may not gain some positive advantage in his worldly wealth and comforts by increasing his stock of information. But there is also a pleasure in seeing the uses to which knowledge may be applied, wholly independent of the share we ourselves may have in those practical benefits. It is pleasing to examine the nature of a new instrument, or the habits of an unknown animal, without considering whether or not they may ever be of use to ourselves or to any body. It is another gratification to extend our inquiries, and find that the instrument or animal is useful to man, even although we have no chance ourselves of ever benefiting by the information; as, to find that the natives of some distant country employ the animal in traveling; nay, though we have no desire of benefiting by the knowledge, as for example, to find that the instrument is useful in performing some dangerous surgical operation. The mere gratification of curiosity, the knowing more to-day than we knew yesterday, the understanding clearly what before seemed puzzling and obscure, the contemplation of general truths, and the comparing together of different things, is an agreeable occupation of the mind, and, besides the present enjoyment, elevates the faculties above low pursuits, purifies and refines the passions, and helps our reason to assuage their violence.—*Lord Brougham.*

TWENTY-FIVE RULES WHICH SHOULD CHARACTERIZE THE
LIFE OF A CHRISTIAN.

1. Let the first moments of your waking hours of each day be devoted in private prayer to God. 1st. To return to him thanks for his providential care over you during the past night, while your eyes were given to sleep and your eyelids to slumber; 2d. To implore Almighty God to let his blessings rest upon you throughout the day, that all you do may be done to his honor and glory.

2. Commence the duties of each day by reading a portion of the word of life, and let that portion be a subject of meditation throughout the day, and in a few years, by so doing, your mind will be stored with the best kind of knowledge, which will enable you to look, with an eye of faith, beyond these low grounds of sorrow.

3. Always keep it in mind, that for every act you perform, every word you utter, and every thought of your heart, you will have to give an account to the Judge of all the world in that great day which is fast approximating. And, also, remember that God is a being whose eyes are too pure to behold sin with the least degree of allowance. By keeping these constantly in remembrance, you will avoid many evils which, otherwise, you would be liable to fall into.

4. Do nothing which would be a bad example for others to imitate; for, recollect, that there are always some who will follow your example.

5. Choose God's ways before men's.

6. Do not as others do without judging for yourself, whether you would be justifiable in so doing.

Remember that you will have to answer for yourself at the bar of God.

7. Always speak as favorably of a person as you can without going contrary to the dictates of conscience.

8. If you can say no good about your fellow-beings, say no evil, at least behind their backs, except in case of necessity, and then nothing that you would not be willing to say in their presence.

9. Say not all that you think. It is better to refrain than to speak, and afterward have to repent of it.

10. Believe not all that you hear; at the same time, do not disbelieve it, unless you have good grounds.

11. Be reserved, but not unsociable.

12. Be grave, but not formal.

13. Be humble, but not servile.

14. Be patient, but not insensible.

15. Be firm, but not obstinate.

16. Be cheerful, but not light.

17. Be not too hasty in making acquaintance.

18. Be intimate with very few, and upon very good grounds.

19. Return not evil for evil, but good for evil.

20. Think twice before you speak once, and you will speak twice the better for it; and, by so doing, you will frequently avoid giving offense.

21. Be honest in your dealings; rather give than take.

22. Use but few words in making bargains.

23. Be punctilious in paying your debts at the appointed time.

24. Never run in debt without seeing your way clear to get out again.

25. Attend strictly to the golden rule, "Do unto others as you would they should do to you."

A. J. K.

THE REDEEMER'S TEARS.

All the tears which Jesus shed on earth were tears of compassion. Those he wept over Jerusalem were, perhaps, the most tender and the most numerous. There was much pathos in the transaction at the tomb of Lazarus. But that was the grave of a friend, and he was surrounded by those whose tears were yet freely flowing for their recent loss. He gazed upon a rebellious and guilty city, thronged with his bitterest enemies, who thirsted for his blood. He foresaw the sufferings he was about to endure without her gates. These, however, elicited no tears. He looked farther, to the tempests of wrath which were already gathering over her towers, and were soon to burst in desolating judgments upon her children. This opened the fountain of his compassionate sorrows, and if tears alone could have saved her, she had not perished.

And do I look back to the full accomplishment of Jerusalem's woes with only the common interest of a student of history? Can I contemplate the present state of her outcast and scattered families, and withhold the tribute of a tear? Surely the callous indifference of Christians to the condition of the children of Israel has been a part of the curse denounced upon unhappy Zion. Nor has it been less than a partial curse to ourselves. "I will bless them that bless thee, and curse him that curseth thee."

O Savior, let one of those tears, as it were, fall upon my heart and assimilate it to the tenderness of

thine! Then shall I look on sinners generally as thou didst; and my best affections, and my most strenuous efforts, will be engaged to every plan which promises well for the wide diffusion of the saving benefits of thy redeeming love. Were I more like thee, I could not pass a day without shedding many a secret tear; without pouring forth many a fervent prayer; *without using some means for the salvation of perishing sinners.*—*Rev. J. East.*

ANECDOTE OF WILLIAM BURKITT.

This pious expositor, going one Sunday to church from the parsonage-house, met an old college friend, who was purposely coming to give him a call before sermon. After the accustomed salutation, Burkitt told his friend that, as he had intended him the favor of a visit, his parishioners would expect the favor of a sermon. The other excused himself by saying that he had no sermon with him; but on looking at Burkitt's pocket, and perceiving his sermon-case, he drew it gently out and put it into his own pocket. He then said smilingly, "Mr. Burkitt, I agree to preach for you." He did so; and preached Burkitt's sermon. But he appeared to great disadvantage after Burkitt, for he had a voice rough and untuneful, whereas Burkitt's was remarkably melodious. "Ah!" said Burkitt to him after sermon, in the vestry, "you was but half a rogue; you stole my fiddle, but you could not steal my fiddle-stick."

THE LAW OF LOVE.

Pour forth the oil—pour boldly forth—

It will not fail until

Thou fairest vessels to provide,

Which it may largely fill.

But, soon as such are found no more,

Though flowing broad and free,

'Till then, and nourished from on high,

It straightway stanch'd will be.

Dig channels for the streams of love,

Where they may broadly run ;

For LOVE has ever-flowing streams,

To fill them every one.

But if, at any time, thou cease

Such channels to provide,

The very founts of love for thee

Will soon be parched and dried.

For we must share, if we would keep

That good thing from above—

Ceasing to give, we cease to have,

Such is the law of love !

The above beautiful and descriptive lines very forcibly illustrate a principle which lies at the very foundation of that religion which our Lord exemplified in his conduct and enforced by his precepts, when he was upon the earth, and which will always continue to be a true characteristic of Christianity, under whatever name it may be exhibited.

The reader will not fail to be reminded of the beautiful but simple record of the widow and her cruise of oil, 2 Kings iv, 6 : “ And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel ; and he said unto her, There is not a vessel more. And the oil was stayed.”

The way to receive the blessing must be in keeping the hand open.—*Irish Friend*.

SWIMMING.

The following has been placarded on the walls on the west end of the metropolis:

“For want of knowledge of this noble art thousands are annually sacrificed, and every fresh victim calls more strongly upon the best feelings of those who have the power to draw the attention of such persons as may be likely to require this art, to the simple fact, that there is no difficulty in floating or swimming, provided persons keep their bodies in a horizontal position, which is done with the greatest ease, by endeavoring to force the chin down upon the surface of the water, instead of making the effort of forcing the head as high out of the water as possible, which brings the body perpendicular instead of horizontal, as required. Let every body, particularly editors, annually if possible, help to diffuse this most useful and important knowledge.”

GOD.

Though suns be tossed from their center, and planets be hurled to ruin; though world be piled on world, and dread disorder reign; though the heavens be rolled together as a scroll, and the elements melt with fervent heat; yet let us not forget that there is one Being, who, unchanged himself, beholds the changes of the universe with a perfect command of all its powers, and that Being is “our Father who is in heaven.”

SELF-PRAISING.

He whose own worth doth speak, need not speak his own worth. The conquerors in the Olympian games did not put the laurels on their own heads, but waited till some other did it.

He that falls into sin is a man; that grieves at it, is a saint; that boasteth of it, is a devil. Yet some glory in their shame, counting the stains of sin as the best complexion of their souls. These men make me believe it may be true what Mandeville writes of the Isle of Somabarre, in the East Indies, that all the nobility thereof brand their faces with a hot iron, in token of honor. He that boasts of sins never committed, is a double devil. Many who would sooner creep into a scabbard than draw a sword, boast of their robberies, to usurp the esteem of valor. Whereas, first let them be whipped for their lying; and, as they like that, let them come afterward, and entitle themselves to the gallows.—*Fuller*.

THE TREASURE AND THE HEART.

There never was uttered a sentence of deeper wisdom than that of our Savior, that "Where your treasure is, there will your heart be also." Its truth may be illustrated from a multiplicity of sources. Let us walk around then, and take a view of the different figures in the great gallery of human life. *There* is a miser, but as he is scarcely worthy to be made the subject of an illustration, we will pass him, and look at.

THE MAN OF BUSINESS.

His treasure is *wealth*, in pursuit or in possession. It is with him a golden prize, and some men seem, like Midas, to convert every thing they touch into gold. That rich young man—Matt. xix—who “went away sorrowful,” though so *amiable* as to excite an emotion of love in the bosom of Christ himself, was so *avaricious* as to part with heaven rather than with his golden treasure. His heart was in his *purse*, and that is a position in which no man’s heart can ever expand to sufficient dimensions to take in the love of God. “Where your treasure is, there will your heart be also.”

THE PROFESSIONAL MAN

Regards his *reputation* as his treasure. He toils to gain it, and being gained, he toils to sustain it. For this he summons every power and taxes every resource. If he has chosen the legal profession, to this he devotes himself. If the medical art, he bestows equal diligence and zeal. *There* is his heart. Even religion, with her holy and imperative claims, is thrust aside. No matter how hard he finds it

“To climb the steep where Fame’s proud temple shines afar,”

he will struggle up, or perish in the attempt. That eminent young American physician, Dr. Godman, fell a victim to his professional enthusiasm. Happy for him, as well as honorable to Christianity was it, that while the former part of his life was overcast with the shadows of a cheerless infidelity, the latter

part of it was illumined with the brightest of Christian hope. He at last found the true treasure. Let me now introduce you into the study of

THE GENERAL SCHOLAR.

See here the literary devotee, surrounded with books; lost in abstraction; pale with watching the "midnight lamp," and *neglect of exercise*; committing a slow, but not less certain suicide, and at last sinking into the grave, a self-immolated victim; a voluntary martyr to his *treasure*, and that treasure the love of fame, the love of truth, or the love of moral beauty, or whatever fixes his intellect and fascinates his soul. Well, suppose he gains his end. Verily he has his reward. He has encircled his brow with a wreath of laurel, but it is a crown of withering leaves! "Now *they* strive for a corruptible crown, but we for an incorruptible." Let us next contemplate

THE YOUNG, GAY, AND BLOOMING GIRL.

She is just entering the circles of fashion. What is her treasure? *The love of admiration*. She has no wish beyond this, and no fear but that some more charming rival will dispute with her the supremacy over conquered hearts, and share that adoration, which, if not monopolized, is nothing. Did you ever read the history of Charlotte Temple? Her treasure was her curse; her fascination her fall; her peerless accomplishment the precursor of tearless despair. Why should young females be so anxious to be, or to be thought beautiful—not in holiness, not in the image of God, but in mere personal, perishing attractions. Beauty is often a *fatal gift*. What a pity

that Anne Boleyn, the injured Queen of Henry VIII, was so beautiful! Posterity has sighed over the fate of that gentle, lovely, and devoted being, who fell a martyr to the jealousy and rage of a wicked monarch.

When the two friends are represented in Lucian's Dialogues as descending into the catacombs of the dead, one asks, as he stumbles against a dry and unsightly skull, which of these skulls belong to Hellen? Who could tell which pertained to the celebrated Grecian beauty, on whose account two nations were involved in a fierce and bloody war? I can tell my young readers of the gentler sex, that it is a blessing to be invested with homely features. Watch your hearts.

THE POOR MAN

Considers his treasure as invested in his *character and industry*. A good character and industrious habits are both desirable and commendable, but are in as much danger of being idolized, and are as dangerous *when* idolized, as any thing else. He reads, "Be diligent in business," and there stops as for the rest—as for being "fervent in spirit, serving the Lord," he has no time for that. He is laying up treasure on earth. His heart is bent on successive business, and on his own character, so far as that will promote it. He does not "seek first the kingdom of God." Industrious habits do very well for this world, but if not directed to the high objects of the undying soul, will never help a man to heaven. Here again is

THE AMBITIOUS STATESMAN,

Whose heart eagerly desires *civic fame*. That is

his treasure and his trust. He thirsts, not to have his name written in "the Lamb's book of life," but to inscribe it on the roll of immortality. Popularity is his idol. For this he will sacrifice his time, his strength, his friends, his conscience, and his SOUL. He will bribe and be bribed. I know not what motive prompted Walpole to say, "Every man has his price;" but I believe that political men are generally acting as if they believed it. What care they for such an unchivalric notion as this: "Seekest thou great things for thyself? Seek them not." Ah, how few the statesmen now, like him described by Thompson, who are skilled

"To make a mighty people thrive,
And equal goodness, sound integrity,
A firm, unshaken, uncorrupted soul
Amid a sliding age, and *burning* strong.
Not vainly *blazing* for the country's weal,
A steady spirit, regularly free,
These, each exacting each, the statesman light
Into the patriot."

O, for some archetype to prove the truth of the poet's picture! But we must not pass by

THE MILITARY HERO,

Or the imperial tyrant, whose heart is dazzled with that which is miscalled *glory*. Not that superior glory, which consists in the favor of God and in the brightness of his moral image investing the soul, but in the applause of men. Herod Agrippa (Acts xii,) was such a one. This vain-glorious sinner, gorgeously robed and proudly enthroned, harangued the people in such flowing flattery that they cried out, "*It is the voice of God, and not of a man.*" While he was drinking in this adulation, God struck him with his

judgment, and gave him to the worms. For glory the martial hero pines in peace and pants in war. He seeks it in the bloody field; courts it "in the imminent deadly breach;" at the cannon's mouth; amid the roar of the ocean; in Arabian sands and polar snows. It is his treasure; it is his life; he will purchase it at any expense. Tears of widows, the cries of orphans, the groans of the wounded and the dying, are all unheeded, if necessary to the accomplishment of his object. Shall we now descend to

THE SENSUALIST,

And ask for *his* treasure? It is the *gratification of his appetite*, his low, carnal, debasing appetite. "Soul, thou hast much goods laid up for many years; eat, drink, and be merry." Eating and drinking! They are the chief pleasures of the beast. Reveling! It is the employment of the heathen. The soul feels itself degraded when imprisoned in such a mass of flesh. It is the *heart* that is "overcharged with surfeiting and drunkenness."

The sinner's treasure
Is guilty pleasure,
The Christian's love,
Springs from above.

The splendid transgressor "fares sumptuously every day," and is carried from a bed of down to the burning lake. All the comfort that he gets there is, "Son, remember that thou in thy *lifetime* receivedst *thy good things*." I will not go any lower, for if I should, I must describe

THE RIPE DRUNKARD,

Whose treasure is—*his bottle*! What an object to enslave the heart! Yet many a strong one, and many a lovely one have fallen into this snare.

I will now speak a little of the *SUPERIORITY* of the *Christian's treasure*. There was once a very fine young man, reared too amid the splendors of a luxurious court, who esteemed even "the *reproach* of Christ greater riches than the treasures" of a far-famed land. If such be the reproach of Christ, what must be the hope and honor of Christ? This treasure, in the first place, is *the only thing suited to the nature of man throughout his existence*. Secular activity, science, literature, political power, habits of industry, and the like, answer for this world, but "*godliness hath the promise of the life that now is, and of that which is to come.*" After all that earth can do for the soul, it feels an indescribable longing, an insatiable thirst after something nobler. You may possess all that heart can wish, be furnished with every means, and drink every cup of pleasure, but what is the end of all? Just read that eloquent, graphic, memorable confession of an accomplished debauchee in Ecclesiastes ii, 4-11.

Secondly. *This treasure is the highest gift of God*. What more *could* he have done in the way of generosity to the abject poor? "Ye know the grace of our Lord Jesus Christ, that though he is rich"—the rest I need not quote. This indeed is a *gratuity*. The treasure is nothing less than HIMSELF. "*If thou knowest the gift of God,*" said he to the Samaritan woman, and so says to you. O, that there were in you a heart to respond, "*Thanks be to God for his unspeakable gift!*" It is compared to the pure waters of such a fountain, and every one that thirsteth is entreated to come and partake, "without money and without price." A sinner pays dearly for his pleas-

ures. Sin is a costly thing. It not only robs the pocket, but bows the soul to the most debasing drudgery. The sinner is the voluntary slave of the worst character, for he sells himself. O then, breathe no prayer short of heaven's holy and imperishable joys. He is rich who is an "heir of God."

"Give what thou wilt, without thee we are poor,
And with thee rich, take what thou wilt away."

Thirdly. This is an *incorruptible* treasure. It has no germs of decay *within*. It has no assailable points *without*. The thief can not steal it. Rust can not corrode it. Fire can not burn it. Floods can not drown it. Storms will not touch it. The tempests that will sweep away all refuges of lies, will pass harmless over it. History tells us that when Julius Cæsar was wrecked in one of his voyages, he bravely buffeted the waves with one hand, while with the other he held aloft the parchment on which was written his own commentaries, to save it from destruction. So, amid the wreck of material things, the immortal treasure of the Christian will be preserved by an arm stronger than Cæsar's, mightier than that of Michael himself.

This treasure is, fourthly, a *peaceful* possession. Earthly treasures can not purchase peace. They rather bring trouble. This is the legacy of the great Proprietor of the universe, bequeathed in his last will and testament: "Peace I leave with you. *My* peace I give unto you. Not as the world giveth, give *I* unto you." No man, however vast his possessions, can talk thus. Napoleon in the altitude of his pride and plenitude of his power, distributed crowns and kingdoms among his favorites, but lived to have his own torn

from his brow, his kingdom given to others, and his person chained to a rock.

Fifthly. This is an *invaluable* treasure. The Master calls it "the pearl of great price." "The kingdom of heaven is like a merchant seeking goodly pearls, who, when he has found ONE pearl of *great price*, goeth and selleth all he hath, and buyeth that pearl." A merchant could buy a perishable pearl, but not this. Only Jesus had the means of making this purchase. Cleopatra is said to have dissolved a pearl of some thousand pounds value in one of her royal goblets, but no such experiment could be made on this treasure. Suppose a rich, dying friend should call you to his bed-side, and as he placed in your hand a gem of immense value, should say, I have spent my all to purchase this token of my love to you. Imagine that gem to contain the secret of immortal health. Ah! the Savior has given, I repeat it, all that even HE could give—HIMSELF! And "the gift of God is ETERNAL LIFE."

Finally. This is a *reserved* treasure. Here we obtain the *title*, and some little foretastes. Hereafter we shall enter on the full possession. We read of a "life hid with Christ in God." This is it: "a hope *laid up*;" we hear Paul exclaiming, as he gets near the end of the race, "henceforth there is *laid up* for me a crown of righteousness." We are assured of "an inheritance, incorruptible, undefiled, and unfading." It is the believer's treasure, which is reserved, and toward which his heart turns, like the solar flower to the sun, or the magnetic needle to the pole. *That* is the subject which engages its thoughts, excites its love, creates its cares, awakens its fears, revives its hopes.

and exalts its joys. Such is the TREASURE; and so is the HEART toward it.

A MEMORIAL OF WALSH.

The Life and Death of Thomas Walsh, compiled in great part from his own accounts. By James Morgan. Philadelphia: Printed by Parry Hall, 149 Chestnut-street; and sold by John Dickins, 182 Race, near Sixth-street. MDCCXCII, pp. 190., 12mo.

Such is the title of an ancient looking volume, with a glimpse of which we have been lately favored. It appears to have been one of the earliest reprints of the first American book steward, and this, the only American edition, has probably been long exhausted; a few copies here and there scattered over the land remaining to gratify the eye of the antiquary. Is it not strange that the name of one of the purest and loveliest spirits that ever sojourned on earth should thus be suffered to pass into oblivion? But sink into oblivion it *can not*, for it has been embalmed in the immortal productions of some of the master-spirits of the age. All who peruse Mr. Wesley's Journal, or the exquisite prose of Dr. Southey, will pause to contemplate and admire the character of the celebrated Irish preacher. Of the literary merits of the above "Life" we can not say much, although the writer, Mr. Morgan, a countryman and personal friend of Mr. Walsh, was in some respects peculiarly qualified for the task. But the work is one of surpassing interest. The adverse circumstances against which this saintly youth had to struggle, his persecutions and hair-breadth escapes, his zeal, his successes, and his

almost seraphic devotion, render this true story, not only stranger than fiction, but far more charming. In the following extracts we have, in Mr. Walsh's own words, his first impressions of the Methodists, and the story of his conversion:

"Having compared their doctrines with the word of God, and with the articles and homilies of the Church of England, and found them,' said he, 'to be consonant with both, I became daily more and more attached to them, and their manner of living increased my affection for them. They appeared to me to be true followers of Christ and his apostles, adorning the doctrine of God in all things.'

"In a little time there was a *society* formed. So they called those who met weekly together in order to sing the praises of God, to pray to him, and to help each other on to heaven. To these I joined myself a member, September 29, 1749, in order to be more fully instructed in the way of salvation."

His conversion is stated as follows:

"About four months after my most deep awakenings the clear day began to shine, and the Lord, who is rich in mercy, visited me with his salvation. He brought me out of the horrible pit, and set my feet upon the rock, the particular manner of which was as follows:

"Coming into the room where we often met together, I sat musing and meditating. My soul was looking out and longing for Christ, as the watchman for the morning. The congregation being assembled, the servant of God—Mr. W. T.—poured out his soul in prayer. While he did this the power of the Lord came down in the midst of us. The windows of

heaven were opened, and the skies poured down righteousness. My heart melted like wax before the fire, especially at the mention of those words, 'Who is this that cometh from Edom, with died garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength?' And again at the singing of those words in the hymn,

'Behold the Savior of mankind
Nailed to the shameful tree ;
How vast the love that him inclined
To bleed and die for me.

'Tis done ! the precious ransom's paid ;
Receive my soul, he cries ;
See where he bows his sacred head,
He bows his head and dies.'

"The prayer and the hymn came with such power to my heart that I was constrained to cry out, 'Bless the Lord, O my soul: and all that is within me, bless his holy name ; for he hath forgiven all mine iniquity, and healed my diseases.'

"And now I was divinely assured that God, for Christ's sake, had forgiven all my sins. The Spirit of God bore witness with my spirit that I was a child of God. Yea, so great was the deliverance that I could not contain myself. I broke out into tears of joy and love. Having obtained such mercy, I could not but join with the angels to sing praises to Him that sitteth upon the throne, and to the Lamb, who so loved me, and washed me from my sins in his own blood. A new song was indeed put into my mouth, even of thanksgiving unto my God.

"I had often in private cried aloud to God, yet it was not till now that I did so in the congregation.

But my wound being healed, a necessity was laid upon me to declare what the Lord hath done for my soul. In the same hour another who sat next me was filled with joy and peace in believing. We both withdrew to another room, and gave thanks and praise to God together."

The dying scene was characteristic. It was on a vernal Sabbath eve that this cherubic spirit ascended to the "blessed kingdom meek of joy and love." His friends stood in silence about the couch of the expiring saint, for he had expressed a desire "to meditate a little." A celestial radiance for a moment lights up his pallid countenance as

"The world recedes, it disappears,
Heaven opens on his eyes, his ears
With sounds seraphic ring."

Now hear him, "He is come!" exclaims the enraptured youth; "he is come. My beloved is mine, and I am his! his forever!" and uttering these swan-like notes, he sweetly breathes out his spirit into the arms of his beloved.

But we must for the present content ourselves with referring the reader, who would know more of this resplendent star of Wesleyan Methodism, to the "Characteristics" which appear in the "Ministers' Department."

THE ALGEBRAIST.

A philosopher, accustomed to algebraical calculations, having heard a sermon upon eternity, was dissatisfied with the suppositions and examples proposed

by the preacher; returning home and retiring to his study, he set himself to think upon the subject, and threw his thoughts together upon paper as they arose, in the following manner:

1. Finite, or what has an end, compared with infinite, or what has no end, is nothing; a hundred millions of years, compared with eternity, are nothing.

2. There is more proportion between the least finite and greatest finite than there is between the greatest finite and infinite; there is more proportion between an hour and a hundred millions of years, than there is between a hundred millions of years and eternity; because the least finite makes part of the greatest; whereas the greatest finite makes no part of infinite. An hour makes a part of a hundred millions of years, because a hundred millions of years are only an hour repeated a certain number of times; whereas, a hundred millions of years make no part of eternity; and eternity is not a hundred millions of years repeated a certain number of times.

3. With regard to infinite, the least or the greatest finite are the same thing; with regard to eternity, an hour or a hundred millions of years are the same thing; the duration of the life of man, or the duration of the world, are the same thing: because both of them are nothing, and nothing admits not of more or less.

All this being evident and granted, I now suppose God to grant you, who read this, but a quarter of an hour to live, wherein to secure an eternity of happiness, and avoid an eternity of misery; and, at the same time, to reveal to you that the world itself should come to an end an hour after death; I ask

you, upon this supposition, what account you would make of the world and its judgment? What account you would make of its pains or its pleasures during your lives? With what care would you not think yourselves obliged to employ yourselves for God, and every moment of your lives to prepare for death! O fools that ye are! do ye not perceive that, with respect to God, with respect to eternity, the supposition I have just made is indeed a reality! that the duration of your lives, compared with eternity, is less than a quarter of an hour! and the duration of the universe less than an hour!

I also make another supposition. If you had a hundred years to live, and for your support the whole of this period, must have only what you could carry off in the space of an hour from a treasury of gold and silver coin, the entrance to which should be left open during that hour, I ask, in what you would employ that hour? In sleeping, walking, feasting, or diversions? Doubtless not; but in amassing riches, and even in loading yourselves with gold in preference to silver.

O fools that we are! We must exist to all eternity; and, during this eternity, we shall reap the part of what we have done in time; and yet we do not employ our time in endeavoring to secure the happiness of that eternity!

But, you will say, during our lives it is necessary to sleep, to drink, to eat, and to take some recreation. I grant it; but what hinders our acting in accordance with the advice of St. Paul, to "do all to the glory of God," and thereby obtain a recompense for all? It must be confessed, that the pas-

sions are so lively, and opportunities so seducing, that it is a wonder there should be one righteous man upon earth; nevertheless, there are such, and this is the effect of the mercy of God, and the grace of the Redeemer.

On the other hand, death, judgment, and eternity, are truths so terrible, that it is astonishing there should be one sinner upon earth. Such, however, there are. This is the effect of these great truths being forgotten.

Let us then meditate, watch, and pray, that we may be of the number of the righteous in time and in eternity.

Such was the sermon our philosopher made for himself, and with which he was so satisfied that he read it every day. He did more; he profited by it, and led a life conformable to the great truth he had continually before his eyes.—*Histories Paroboles of P. Bonaventure.*

HON. R. BOYLE.

The Hon. R. Boyle was the seventh son of Richard, Earl of Cork. His learning, piety, and beneficence justly placed him among the most eminent characters of the age in which he lived. So profound was his veneration for the Deity that the name of God was never mentioned by him without a visible pause in his discourse. He founded a lecture at St. Paul's for the defense of the Christian religion against infidels; and was at the expense of the translation and printing of five hundred copies of the four Gospels and Acts of the Apostles into the Malayan language. He also nobly

rewarded Dr. E. Pocock for the translation of Grotius "On the Truth of the Christian Religion" into Arabic of which he printed an edition in quarto, and caused it to be dispersed in the countries where it could be understood. He gave, during his life, £300 to aid the propagation of the Gospel, and for translating, printing, and circulating the Scriptures among the American Indians in their vernacular dialects. He caused a font of types to be cast, and the Irish New Testament to be reprinted, at his own expense, and afterward contributed £700 to print an edition of the whole Bible in the same language, besides £100 toward an edition for the Highlands of Scotland. He also contributed £60 toward an edition of the Turkish New Testament, and liberally aided the printing of the Scriptures in the Welsh language. He died in 1691.—*Sunday School Journal*.

CONSCIENCE.

Conscience is the great repository and magazine of all those pleasures that can afford any solid refreshment to the soul; for when this is calm, and serene, and absolving, then, properly, a man may be said to enjoy all those things, and, what is more, himself; for that he must do before he can enjoy any thing else. But it is a pious life, led by the rules of a severe religion, that can authorize a man's conscience to speak comfortably to him; it is this that must word a sentence before the conscience can pronounce it, and then it will do it with majesty and authority. It will not whisper, but proclaim a jubilee to the mind; it will not drop, but pour in oil upon the

wounded heart. And is there any pleasure comparable to that which springs from hence? The pleasure of conscience is not only greater than all other pleasures, but may also serve instead of them; for they only please and affect the mind *in transitu*, in the pitiful narrow compass of actual fruition, whereas that of conscience entertains and feeds it a long time after with durable, lasting reflections.

Naturalists observe that when the frost seizes upon wine they are the slighter and more watery parts of it that are subject to be congealed; but still there is a mighty spirit which can retreat into itself, and there within its compass be secure from the freezing impression of the element round about it; and just so it is with the spirit of man; while a good conscience, makes it firm and impenetrable, an outward affliction can no more benumb or quell it than a blast of wind can freeze up the blood in a man's veins, or a little shower of rain can soak into his heart, and quench the principle of life itself.—*Dr. South.*

PRAYER.

It is important to bear in mind the reason why God did not bless Jacob till the breaking of the day, and why our petitions are generally not granted till the very last moment. In prayer, the mean is more valuable than the end. The spirit of prayer and the frequent exercise of it is a greater blessing than the attainment of any other short of heaven itself. It is the key to the treasury of heaven, and the promise and pledge of every other attainment.—*Douglass.*

CHRIST ALL IN ALL.

Self, proud self, is such a dull scholar, and has such a bad memory, that though I am satisfied to-day Christ must do all for me, all in me, and all by me too, yet I soon forget, and soon want to be something in the work myself; but I do know, and blessed be the name of Jesus! I do experience that his grace is sufficient for me; chiefly in the pulling down my pride, and in making me willing to be nothing, that Christ may be *all*.—*W. Romaine, Blackfriar, 1772.*

DR. FRANKLIN.

A young person once mentioned to Dr. Franklin his surprise that the possession of great riches should ever be attended with solicitude; and instanced a merchant who, although in possession of unbounded wealth, was as busy, and much more anxious, than the most assiduous clerk in his counting-house. The Doctor, in reply, took an apple from the fruit-basket, and presented it to a child in the room, who could scarcely grasp it in his hand. He then gave it a second, which filled the other hand; and choosing a third remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold the three apples, dropped the last on the carpet, and burst into tears. "See there," said the philosopher, "is a little man with more riches than he can enjoy."

THE NOBILITY OF LABOR.

So material do I deem this policy—the true nobility of labor, I mean—that I would dwell on it a moment longer, and in a larger view. Why, then, in the great scale of things, is labor ordained for us? Easily, had it so pleased the great Ordainer, might it have been dispensed with. The world itself might have been a mighty machinery, for producing all that man wants.

The motion of the globe upon its axis might have been going forward; without man's aid houses might have risen like an exhalation,

“With the proud sound
Of dulcet symphonies and voices sweet,
Built like a temple;”

gorgeous furniture might have been placed in them, and soft couches and luxuriant banquets spread, by hands unseen; and man, clad with fabric of nature's weaving, rather than imperial purple, might have been sent to disport himself in those Elysian palaces. “Fair scene!” I imagine you are saying, “fortunate for us had been the scene ordained for human life!” But where then, tell me, had been human energy, perseverance, patience, virtue, heroism?

Cut off labor with one blow from the world, and mankind had sunk to a crowd of Asiatic voluptuaries. No; it had not been fortunate. Better that the earth be given to man as a dark mass, whereupon to labor. Better that the rude and unsightly materials be provided in the ore-bed and in the forest, for him to fashion to splendor and beauty. Better, I say; not because of that splendor and beauty, but because the

act creating them is better than the things themselves; because exertion is nobler than enjoyment; because the laborer is greater and more worthy of honor than the idler.

I call upon those whom I address, to stand up for the nobility of labor. It is Heaven's great ordinance for human improvement. Let not the great ordinance be broken down.

What do I say? It is broken down, and it has been broken down for ages. Let it then be built up again—here, if anywhere, on these shores of a new world, of a new civilization. But how, it may be asked, is it broken down? Do not men toil, it may be said? They do indeed toil; but they too generally do it because they must.

Many submit to it as, in some sort, a degrading necessity; and they desire nothing so much on earth as escape from it. They fulfill the great law of labor in the letter, but break it in spirit. To some field of labor, mental or manual, every idler should hasten, as a chosen, coveted field of improvement.

But so he is not impelled to do under our imperfect civilization. On the contrary, he sits down, folds his hands, and blesses himself in idleness. This way of thinking is the heritage of the absurd and unjust feudal system, under which serfs labored and gentlemen spent their lives in fighting and feasting. It is time that this opprobrium of toil were done away.

Ashamed to toil art thou? Ashamed of thy dingy work-shop and dusty labor field; of thy hard hand, scarred with service, more honorable than that of war; of thy soiled and weather-stained garments, on which mother Nature hast embroidered mist, sun, and rain,

fire and steam—her own heraldic honors? Ashamed of these tokens and titles, and envious of the flaunting robes of imbecile idleness and vanity? It is treason to nature, it is impiety to Heaven; it is breaking Heaven's great ordinance. Toil, I repeat, toil, either of the brain, of the heart, or of the hand, is the only true manhood, the only true nobility.—*Orville Dewey.*

LOOK WELL TO YOUR FIRES.

The following excellent rules were circulated in Boston a quarter of a century since, in the form of a printed handbill, and put into the public rooms as a constant monitor to guard against the danger of fire. It may do some good, it can do no harm, to republish it at this time:

1. Remember that fire is a good servant, but a hard master; it can not take care of itself; and your personal interests, as well as your duty to the public, require that you take care of it.

2. When you are about to leave your fire at stated times, make your calculations beforehand to have no more fire than you can dispose of with safety.

3. Never leave one stick of wood upon another partly burned.

4. Never leave a stick, partly burned, standing in the corner.

5. Examine your brush after sweeping the hearth, especially at night.

6. Never suffer hot ashes to stand in a wooden vessel.

7. Never leave paper or linen near your fire.

8. Never read in bed by candle light.

9. After all precautions, remember that an inhabited building is liable to destruction by fire. Be prepared for an emergency; keep your water-buckets filled. When a fire has begun, suffer it not to be increased by a needless current of air from doors and windows.

10. Should the fire have made such progress as to prevent your escape by a staircase, and should the distance be too great to leap from a window, endeavor to descend by the help of your bed-cord, or by tying your bed-clothes together. It would be well to keep a rope in your chamber for this very purpose.

11. If safety does not appear probable in this way, wrap yourselves up in a blanket, hold your breath, and rush through the flames. If water is at hand, first wet the blanket.

It would be well, on the family's retiring to bed, to have all the inside doors of the house closed, that, in case of fire in one apartment, it may be confined there, and not communicate immediately with other parts of the building.—*Salem Gazette*.

THOUGHTS AND SENTIMENTS.

The earth. A camera obscura, full of inverted and diminished images, from a more beautiful world—the cloudy halo round a better sun—the numerator of an unknown denominator. Verily it is almost an absolute nothing.

Sympathy. Two noble souls discover their relationship, first by the like love that they bear to a third.

The court atmosphere. I hate the simoom wind of a court, which passes innoxious over those who lie on

the ground, but dries those into powder who stand upright.

Memory—Hope. Two perspective painters lead us, poor, bewitched mortals, through the whole theater of life, and these are memory and hope.

Rule of study. Never write on a subject without having first read yourself *full* on it; and never read on a subject till you have *thought* yourself *hungry* on it.

Money. No man needs money so much as he who despises it.

My Church is my mother; and no proof, however strong, that there are better mothers than she, can tear me from her bosom.

How to value others. It is a common error—of which a wise man will be aware—to measure the worth of our neighbor by his conduct toward ourselves. How many rich souls might we not rejoice in the knowledge of, were it not for our pride.

Measure of character. All men are better than their ebullitions of evil, but they are also worse than their outbursts of noble enthusiasm.

Talkativeness. It is a common remark, that those men talk most who think least; just as frogs cease their quacking when a person brings a light to the water-side.

Happiness—Misery. To make us happy, we require not much less than every thing; to make us miserable, not much more than nothing will suffice.

Progression. We learn to climb by keeping our eyes not on the hills that lie behind, but on the mountains that rise before us.

Smooth waters. The streams that run most rapidly

do not run most clearly; water purifies itself by flowing calmly.

Polemics. Is life then so long that men have time to be angry? And are good men so plentiful in the world that we can afford to quarrel with the few that are?

Self-portraiture. A man never portrays his own character better than by the way and manner in which he portrays the character of another.

True greatness. Of great deeds I make no account; but a great life I reverence.

How to be silent. If you wish to speak, go into the company of those who speak little; but, if you wish to learn silence, court the society of those who are continually prattling.

A friend. A friend is to a friend sun and sunflower at once; he attracts, and he is attracted.—*J. P. Richter.*

UNITY.

O beware, I will not say of forming but of countenancing or abetting any parties in a Christian society. Never encourage, much less cause, either by word or action, any division therein. In the nature of things there must be divisions among you, but keep thyself pure. Leave off contention before it be meddled with—shun the very beginning of strife. Meddle not with them that are given to dispute—with them that love contention. I never knew that remark to fail, “He that loves to dispute does not love God.” Follow peace with all men, without which you can not effectually follow holiness. Not only “seek peace,”

but “ensue” it; if it seems to flee from you, pursue it nevertheless. “Be not overcome of evil, but overcome evil with good.” Happy is he that attains the character of a peace-maker in the Church of God. Why should not you labor after this? Be not content not to stir up strife, but do all that in you lies to prevent or quench the very first spark of it. Indeed, it is far easier to prevent the flame from breaking out, than to quench it afterward. However, be not afraid to attempt even this: the God of peace is on your side. He will give you acceptable words, and will send them to the hearts of the hearers.—*John Wesley.*

STUDY CHRIST.

It is not the general contemplation, but the peculiar possession of Christ, that gives both solid comfort, and strong persuasion to obedience and holiness. By the eye of faith to see the only-begotten Son of God, as “stricken and smitten of God, bearing our sorrows,” and “wounded for our transgressions;” Jesus Christ “the righteous,” reckoned among the unrighteous and malefactors; to see him stripped naked, and scourged, and buffeted, and nailed, and dying; and all for us; this the thing that will bind upon us most strongly all the duties of Christianity, and of our particular callings, and best enable us, according to our callings, to bind them upon others. But our slender view of these things occasions a light sense of them, and that cold incitements to answerable duty. Certainly, deep impressions would cause lively expressions. Would we willingly stir up our own hearts and one another to holy diligence in our

station, study more thoroughly Christ, as suffering and dying; that is the very life of the Gospel and of our souls; it is all we have to learn, and all we have to teach and press on you. "I determined to know nothing among you, save Jesus Christ, and him crucified," to make Christ's cross the sum of all my learning.—*Leighton*.

MEMORANDUM FOR THE TIME OF CONFERENCE.

Some years ago I wrote the following rules for my own conduct during the time of the conference; but never let any one see them till this conference. When I showed them to Mr. Benson, he said they ought to be put in the Minutes, for general good. I intended reading them first; but in the multiplicity of business forgot it. But as the preachers to whom I showed them were all of the same mind, that they ought to be printed, I have ventured to comply with their desire.—*S. Bradburn*.

1. Be tender of the character of every brother; but keep at the utmost distance from countenancing sin.

2. Say nothing in the conference but what is strictly necessary, and to the point.

3. If accused by any one, remember recrimination is no acquittance; therefore avoid it.

4. Beware of impatience of contradiction; be firm, but be open to conviction. The cause is God's, and he needs not the hands of an Uzzah to support his ark. The being too tenacious of a point because you brought it forward is only feeding self. Be quite easy if a majority decide against you.

5. Use no craft or guile to gain any point. Genuine simplicity will always support itself. But there is no need to say all you know or think.

6. Beware of too much confidence in your own abilities; and never despise an opponent.

7. Avoid all lightness of spirit, even what would be innocent any where else. "Thou God seest me."

PRAYERS IN CONVENTION.

The following are the remarks of Dr. Franklin, on making the motion for prayers in the convention:

"Mr. President: The small progress we have made after four or five weeks of close attendance and continual reasoning with each other, our different sentiments on almost every question, several of the last producing as many noes as yeas, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all around Europe, but find none of their constitutions suitable to our circumstances.

"In this situation of this assembly, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of applying humbly to the Father of lights to illuminate our understanding? In the beginning of

the contest with Britain, when we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers, sir, were heard; and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending providence in our favor. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend; or do we imagine we now no longer need his assistance; I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men.

“And if a sparrow can not fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that ‘unless the Lord build the house, they labor in vain that build it.’ I firmly believe this; and I believe that, without his concurring aid, we shall proceed in this political building no better than the builders at Babel; we shall be divided by our little, partial interests; our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest. I therefore beg leave to move:

“That, henceforth, prayers, imploring the assistance of Heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business, and that one or more clergy of

this city be respectfully requested to officiate in that service."

"Read the Journals of the Congress that legislated the country through that fearful struggle. It met for the first time on the 5th of September, 1774, at Carpenters' Hall, in Philadelphia; and, sir, its very first act, after examining the credentials of its members, and adopting a few simple rules for its government, was to resolve 'that the Rev. Mr. Duche be requested *to open the Congress to-morrow morning with prayers*, at the Carpenters' Hall, at 9 o'clock.' The journal of the next day's proceedings recites the execution of this order; which was immediately followed by a resolution of thanks to the chaplain for 'performing divine service, and for the excellent prayer which he composed and delivered on that occasion.'

"But this is not all. During the eight years' war of the Revolution, eight *feasts* and seven *thanksgivings* were recommended by proclamations of the continental Congress. These proclamations stand upon the Journals of that body in impressive contrast with the proposition now before us, to exclude, henceforth, a recognition of the government and providence of God from the hall of our deliberations. They utter, in deep tones, the language of penitence and gratitude; while they bear the broad impress of conscious dependence and humble reliance on the divine goodness and power."

CHAPTER XV.

MINISTERIAL MISCELLANIES.

SUCCESSFUL PREACHING.

IN the March number of the London Congregational Magazine the question is discussed by a correspondent, "What kind of preaching is most likely to prove successful?" When so much is attempted, as at the present day, to bring the world to Christ, and when it is acknowledged on all hands that, by the foolishness of preaching men are to be saved, it is important to learn how the truth shall be preached that it may become effectual to the salvation of souls. Could we hear Paul, as he reasoned of righteousness, temperance, and a judgment to come, till Felix trembled; could we hear an eloquent Apollos; or rather, could we hear one sermon from Him who "spake as never man spake," we should have a model of preaching that ministers would do well to imitate. But God has committed his Gospel to feeble men, that the power may appear to be of him. And the feebler the instrument is, the more important that whatever power he does possess should be employed to the best advantage.

The article alluded to above gives the following, as properties of which preaching should partake to accomplish its object. The enumeration is by no means *complete*, but is good as far as it goes. It should embrace some characteristics not here defined before it would meet our views of the perfection of pulpit eloquence.

1. Let it be intelligent. The human mind is interested by exercise. It is wearied and pained by inactivity. Tiresome as it is to have nothing to think about, under ordinary circumstances, it is peculiarly vexatious to listen to an individual who assumes the office of a public teacher, but who has no more to communicate than the generality of his hearers already know. The least informed can appreciate sound instruction; and nothing will rivet the attention of an audience which is not superior to their own resources.

2. Preaching should be plain. The meaning of the speaker should always be apparent. The human mind does not object to exercise; but it is excessively annoyed in being compelled to pursue a circuitous course, when a straight path would lead to the same point. Let an individual think clearly, and he will necessarily speak plainly. Confusion in language is the result of confusion of thought; and this, in a public speaker, is wholly unpardonable.

3. Let preaching be affectionate. Every audience should be satisfied of the benevolent disposition of the speaker. Listening is a voluntary act, and an act of respect. Such an act will never be rendered in return to magisterial dictation, or unfeeling censure. Faithfulness is acceptable to a member of an assembly, however galling, when applied personally. But faithful admonition should be baptized with the tears of affection. When compelled to blame, the speaker should administer reproof "even weeping." Let an audience be persuaded of the benevolent disposition of their instructor, and their favorable feelings will be awakened; defects will be forgotten, and

appeals will be clothed with all the additional force that sympathy can convey.

4. Preaching should be animated. Excitement is the natural effect of addressing a multitude, and hence is always expected by the hearer. A religious assembly still farther anticipates an animated delivery, on account of the stirring nature of the truths delivered, and the momentous consequences attendant upon the reception they gain. Hence, the want of animation in a preacher is generally traced to a defect in Christian principle. Such an exhibition must have the most repulsive effect upon the audience. An animated delivery, on the other hand, awakens sympathy; and by affording an evidence of the sincerity of the speaker, establishes confidence, and produces that serious attention which is the first step to a cheerful acceptance of the truth.

5. Let the preaching be natural. From the days of the schoolmen down to the present time sermonizing has been sadly too artificial. We are apt to regard the habit of taking a text, and screwing out of it a set number of leading heads, and subordinate particulars, each of which is to be scrupulously attended by a very appropriate quotation from Scripture, or Dr. Watts, as the only authorized mode of calling sinners to repentance. But this custom is, after all, a modern invention. We meet with only one occasion in which Christ selected a text; and even that was chosen in order that he might, at that very time, fulfill the prediction that it contained.

6. Let preaching be as diversified as possible. This rule applies both to the matter and the manner of our public addresses.

7. Preaching should be applicable. Religion is adapted to man. In this perfectly consists its essential charm. Preachers must so exhibit its truths as to make them fitted to the identical characters and the present circumstances of their hearers.

8. Preaching should be applicatory. Disquisitions never interest hearers compared with direct appeals; and the pronoun *they* falls with a very different effect from the pronoun *you*. Let the sermon be applicatory throughout.

9. Sermons should be short. As soon as attention begins to flag, the speaker has lost his opportunity of producing salutary impressions. Long sermons are generally the least studied. They generally exhibit a sort of compromise with conscience. Length is given to make up for the omission of strength; and the use of the lungs is too often judged to be a fair compensation for the sluggishness of the brain.

10. Preaching should be richly Scriptural. The generality of hearers are either well versed in Scripture, or quite disposed to yield to it implicit deference. One passage of the word of God tells upon a professedly-Christian audience more powerfully than twenty arguments drawn from other sources. Besides, the words of the Spirit are more likely to be favored with the blessing of the Spirit.

11. Preaching can not be too practical. Practice is the end to be aimed at, and nothing strikes an audience as more worthy of their attention than what it is to regulate their conduct and secure their everlasting felicity.

12. Preaching should be eminently evangelical. No doctrines can be compared, in their effect on the

human mind, to the doctrines of the cross. They have been sufficiently proved to be "the power of God unto salvation." Evangelical preaching, *cæteris paribus*, uniformly attracts the largest congregations, and is the only exhibition of truth which God honors by conversion.

SAYINGS OF CHRISTIAN MINISTERS.

By frequent pastoral visits the minister should be continually moving among his people, diffusing instruction and reproof, exhortation and comfort.—*Fletcher*.

Let every minister, while he is preaching, remember that God makes one of his hearers.—*World*.

Never join in exposing weak brethren.

The Rev. John Newton used to say, his grand point in preaching was, "To break a hard heart, and to heal a broken heart."—*Life*.

The generality of our hearers are better judges of our examples than of our sermons.

Let Jesus Christ be all in all. Study Christ, preach Christ, live Christ.—*M. Henry*.

Wherever you are, remember you are a minister.

Many a preacher is now in misery who has a hundred times called upon his hearers to use their utmost care and diligence to avoid it.—*Baxter*.

The unedifying converse of ministers is one great cause of the unsuccessfulness of the Gospel.—*Boston*.

It is doubtful whether any preacher is worthy to appear in the pulpit, whose confidence in divine truths is not strong enough to dispose him, if circumstances require, to seal those truths with his blood.—*Fletcher*.

Near the close of life Andrew Fuller observed, "I

wish I had prayed more for the assistance of the Holy Spirit in studying and preaching my sermons."

The words of God are the arrows that pierce.—*J. Cooke.*

Enticing words of man's wisdom debase your matter.—*M. Henry.*

Nothing will give such power to our sermons as when they are sermons of many prayers.—*Bridges.*

If we find that God blesseth our labors, this is the best seal of our ministry; as, if the arrow hit, it is a good sign that it was sent by a powerful and skillful hand.

I never desire a better proof of a faithless teacher than flattery.—*Bishop Hall.*

Scan your own hearts, and make use of the discoveries you get there, to enable you to dive into consciences, to awaken hypocrites, and to separate the precious from the vile.—*Haliburton.*

HOW TO PREACH SO AS TO BE REMEMBERED.

"But Peter rehearsed the matter from the beginning, and expounded it by order unto them," Acts xi, 4.

"I don't know," said a gentleman to the late Rev. Andrew Fuller, "how it is that I can remember your sermons better than those of any other minister, but such is the fact." "I can not tell," replied Mr. Fuller, "unless it be owing to simplicity of arrangement; I pay particular attention to this part of composition, always placing things together which are related to each other, and that naturally follow each other in succession. For instance," added he, "suppose I were to say to my servant, Betty, you must go and

buy some butter, and starch, and cream, and soap, and tea, and blue, and sugar, and cakes ; Betty would be apt to say, 'Master, I shall never be able to remember all these.' But suppose I were to say, Betty, you know your mistress is going to have friends to tea to-morrow, and that you are going to wash the day following, and that for the tea party you will want tea, and sugar, and cream, and cakes, and butter ; and for the washing you will want soap, and starch, and blue, Betty would instantly reply, 'Yes, master, I can now remember them all very well.'"

SIGNS OF GOOD MINDS.

The parts and signs of goodness are many. If a man be gracious and courteous to strangers, he shows that he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them. If he be compassionate toward the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm. If he easily pardons and remits offenses, it shows that his mind is planted above injuries, so that he can not be hurt. If he be thankful for small benefits, it shows that he weighs men's minds, and not their trash.

MINISTERS SHOULD PRAY.

Many ministers desire and earnestly pray for extensive influence in the Church ; but were God to grant them influence in the manner and measure in which they covet it, they would need to pray sevenfold more

earnestly to be delivered from its ruinous power ; for “the heart is deceitful and desperately wicked.”

Preachers, when in humble stations, think that they could bear promotion with meekness, and when promotion has made them high-minded, they continue to think themselves meek ; for it is the nature of prosperity first to put out a man's eyes, and then to lead him he knows not whither. Continued success lifts up a minister's heart by little and little. There is no sudden transition from a meek and lowly to a proud and haughty spirit, and therefore he is unconscious of the change. Another circumstance which makes the delusion complete is, that prosperity does not assail a man in those particular forms and methods which he has been accustomed to contemplate and to guard against, but precisely in that shape and way of which he never thought. While he is standing on the walls of his heart, looking out for the enemy, and fortifying this and that point, the enemy himself has already entered the castle under the guise of an ally, and hurls his javelin at the back of its keeper, for which he has provided no armor. When Satan himself is transformed into an angel of light, it is no marvel that Pride, his eldest daughter, should persuade the messenger of Christ who entertains her, that she is an angel of light. She has specious names for all her abomination. Has he lost that trembling confidence in God which was once his strength, and become headstrong and self-sufficient? She flatters him that this is only the firmness and decision of experience. Has he become less tender of his brethren's reputation, and more forward to pass upon them sentence of condemnation? She tells him he ought to use the influence God has given him to

put down error, and correct abuses in the Church. Thus she leads him on, till his tongue becomes so seared by censure that he knows not when he utters it.

No man is able to bear extended power and influence who has not been previously subjected to a severe course of moral discipline, or who does not enjoy a larger measure of grace than God ordinarily imparts to his servants. Joseph was not qualified to be lord over Egypt till he had lain in fetters and irons. Moses, at the age of forty, essayed to deliver Israel, but was not yet thoroughly fitted for the work; the Lord sent him to keep sheep forty years in the land of Midian ere he was prepared to bear his high office in a becoming spirit. David was hunted by Saul from mountain to mountain before the Lord gave him the kingdom. Peter's spirit did not become mellow and subdued till he had been left to deny his Master thrice with oaths and execrations. Covet not a high station; rather beseech God to place you where he can use you to the best advantage. Attend to your heart, and he will attend to your influence. If we continue to serve the Lord with a humble and contrite spirit, there is no danger that we shall not rise as high in his Church as is good for us.

EFFECTUAL PREACHING.

We received the following from a distinguished minister, and commend it most sincerely to the attention of all ministers, but especially those who are troubled with anxiety in regard to the success of their pulpit labors:

“In preparing for the pulpit I have sometimes de-

sired that my sermon should be a good one, rather than that it should bring sinners to Christ; and have labored more to give it this quality than I have prayed for the Divine blessing to give it success. I must avoid this error, for without God's grace, what will human efforts avail toward saving souls?

"I now see that I have relied too much on the simple power of truth to convert sinners, and too little on the influences of the Holy Spirit to give effect to that truth; hence my sermons have often been addressed to the intellect, rather than the heart. It has followed that I have not expected nor enjoyed the presence of that Spirit in the act of preaching. What is Divine truth but the sword of the Spirit? In preaching I have not generally looked for immediate results in the way of conversions, but have endeavored to satisfy myself that I was sowing seed that, at some time, would produce a harvest; but if God is always willing to save sinners, and if the preaching of the Gospel is his chosen instrument for this purpose, why might I not always have looked for immediate results?

"When I had done what I could, both in my study and in my pulpit, I have not been, as I now think, anxious as I should to see the fruits of my preaching; and, therefore, have not followed my public labors with much earnest closet prayer. I must avoid this error. How can I expect God to give me success if I do not ask it?"

SHORT ADDRESS OF A MINISTER TO HIMSELF.

Would you be a useful minister, strive rather to be *good* than *great*. Keep down great I, for he will

always be found a troublesome guest, and one that will throw an insurmountable barrier to yourself, and your usefulness to the souls of your fellow-men. The inquiry is often made, Why am I not more useful? May it not be that *self* has too much to do, in all that is done for Christ? Is he not often, first, in thy study, in the choice of a text, in the structure of thy thoughts, in the pastoral visit, in the sacred desk, and in all thy communications with thy fellow-men? There is an attempt to do and be something, which smells so rank of self, as to put thy Savior in the shade, and thereby to destroy thy usefulness. Self should be in the dust, and Christ should be "all in all."

Dr. Payson seems to have touched the string, when, writing to a young clergyman, he says: "Some time since I took up a little work purporting to be the lives of sundry characters, as related by themselves. Two of those characters agreed in remarking, that they were never happy till they ceased striving to be great men. This remark struck me, as you know the most simple remarks will strike us, when Heaven pleases. It occurred to me at once, that most of my sorrows and sufferings were occasioned by an unwillingness to be the nothing which I am, and by consequent struggles to be something. I saw if I would but cease struggling, and consent to be any thing, or nothing, just as God pleases, I might be happy. You will think it strange that I mention this as a new discovery. In one sense, it was not new; I had known it for years. But I now saw it in a new light. My heart saw it, and consented to it; and I am comparatively happy. My dear brother, if you can give

up all desire to be great, and feel heartily willing to be nothing, you will be happy too." Ah! is there not experience touched here that will be profitable to thyself, if heartily consented to, and practiced? It was a lovely trait in thy Savior that "he went about doing good!" Let then your highest aim be to imitate him who lived thy example, as well as died thy sacrifice. Be *good* rather than *great*.—*Timotheus*.

MATTER AND MANNER IN PREACHING.

Charnock thus distinguishes between the truth and the style in which it is set forth; a distinction which the ministers of Christ should never forget:

"No man is renewed by phrases and fancies; those are only as the oil to make the nails of the sanctuary drive in the easier. Words then must be to make things intelligible; illustrations to make things delightfully intelligible: but the seminal virtue lies not in the husk and skin, but in the kernel. The rest dies; but the substance of the seed lives, and brings forth fruit. Separate, therefore, between the husk and the seed. The word does not work as it is elegant, but as it is divine—as it is a word of truth. Illustrations are but the ornaments of the temple; the glory of it is in the ark and mercy-seat. It is not the engraving upon the sword cuts, but the edge; nor the key, as it is gilt, opens, but as fitted to the wards. Your 'faith must not stand in the wisdom of men, but in the power of God.' 1 Cor. ii, 5. It is the juice of the meat, and not the garnishings of the dish, that nourishes. Was it the word as a pleasant song, or as a divine seed that changed the souls

of old, made martyrs smile in the midst of flames? It was the knowledge of the excellence of the promise, and not worldly eloquence, made them with so much courage slight gibbets, stakes, and executioners; they had learned the 'truth as it is in Jesus.'"

CHARACTERISTICS OF JEREMY TAYLOR.

MORAL EXCELLENCE.

His was a mind enamored with goodness; a soul imbued with the sublime spirit of Christianity. Hence it is we see in him so much of that intense and ennobling love of ideal excellence, that sublime enthusiasm in the cause of virtue and goodness which so often led him practically right, even where his metaphysical speculations are wrong. None but such minds as those of Jeremy Taylor can ever clothe the meager skeletons of moral philosophy in their proper dress of immortal grace and beauty. Other men may *anatomize* virtue; these alone can *paint* her.

IMAGINATION.

His fancy to the reader is as refreshing as those aromatic odors which stole on the senses of the wearied soldiers of Cyrus when toiling through the sandy desert of Arabia. There is scarcely any subject so hopelessly abstruse, that Jeremy Taylor can not adorn it with grace, or clothe it with beauty. Even the frozen, the arctic circle of metaphysics and casuistry, is not beyond the magic touch of his all-subduing genius; when *he* treats these subjects they are visited for once with the glow of a summer sun, and verdure and beauty, flowers and foliage, spring

up in that region of perpetual snows; when *he* treats them it may be said, "The winter is over and gone, the time of the singing of birds is come, and the voice of the turtle is heard in the land." Such is the extraordinary buoyancy of his fancy that it dances lightly over the waters, in spite of that vast mass of erudition with which his mind was laden, and under which any other would invariably have sunk. The effects of learning on such a mind remind one of the effects of certain narcotics on certain constitutions; what would instantly seal up the eyelids of one man in slumber, would, on another, only have the effect of quickening and expanding all the faculties, enlarging the sphere of their activity and their capacity of exertion.

WIT.

Of wit, Jeremy Taylor appears to have possessed far more than he thought fit to employ, and when employed it was almost always tempered by good nature and an all-pervading spirit of charity. Biting sarcasm, or severe satire, is rarely found in his writings. His wit is like the harmless lightning which often plays in the summer evening sky: not that which scathes as well as shines.

LEARNING.

Half the same quantity of learning would have suffocated the intellect of most men; nay, the mere time expended in its acquisition would have left little leisure to the generality of mankind for the independent exercise of their own faculties. It is no small proof of the astonishing energy and power of Taylor's

mind that he should have been able to breathe and move at all under such corpulence of learning. The feats he performs under such circumstances remind one of the achievements of the knights of chivalry, whose enormous weapons and mass of armour would seem, at first sight, altogether unmanageable to men of merely mortal mold.

ELOQUENCE.

As a preacher, it may be safely affirmed that Jeremy Taylor's genius was too poetical to permit him to obtain the very highest excellence. Great reputation, it is true, he could not but obtain: unbounded admiration and applause would necessarily wait on eloquence so sublime as his. Still, if the severe principles of rhetoric be applicable at all to the pulpit, as they undoubtedly are; if eloquence there, as in the senate or at the bar, be considered as the great instrument of *conviction* and *persuasion*, then there can hardly be a doubt that whatever the rank Jeremy Taylor is fairly entitled to hold, it is less than that of many other celebrated preachers. Regarded in this point of view he was far too *imaginative*. He delights in luxuriant description and ample illustration, *for their own sake*; he never thinks of employing his imagination, as the orator always should, merely within the limits most likely to subserve the great practical purpose of oratory. And what is that object? It is not like that of poetry, to please, to amuse, or even to instruct alone; nor indeed at all, except in subordination to a higher end: its object is to convince and persuade, and to convince for the very purpose of persuasion.

MEEKNESS AND FORBEARANCE.

In that age of almost boundless license in abuse and sarcasm, many of the best men, if we may judge from their writings, seemed to consider controversy a province, over which the charities of Christianity, which extended to all things else in human character and conduct, were to have no influence. Jeremy Taylor is an honorable exception.

PIETY.

The principal features of Jeremy Taylor's moral and religious character are such as can not fail to secure him the reverence and the love of all who study his life and writings. His piety was sincere and eminently practical, his devotion in an unusual degree sustained and elevated, while benevolence and charity, candor and forbearance, and all the softer and more lovely features of the Christian character appear to have been in habitual exercise. In this, as in every other instance, however, the aspect his religious character assumed was in a great measure determined by the peculiarities of his intellect, original and acquired. Religion was never designed to reduce all human character to the same uniform standard. Here, as in every other department of his works, God loves to afford, in the most prodigal manner, the most various exhibitions of his power and wisdom; and for this has made abundant provision in the original diversities of mental and moral structure, and the multifarious discipline of human life. Almost innumerable combinations of Christian excellence—some of them presenting the most marked contrasts, and others

differing by indistinguishable shades—are to be found in the members of the universal Church. Religion is intended, it is true, to correct all vice, and to remove all imperfections; but the kinds, and degrees, and modifications, and aspects of positive excellence are as numberless as the peculiarities of individual character. The productions which adorn the paradise of God, from the loftiest cedar of Lebanon to the lowest plant that flourishes beneath its shade, are all pervaded by the same great principle of spiritual life; are all sustained by the same influences of heaven and of earth; all imbibe living moisture from the same dew and shower, and rejoice in the general radiance of the same celestial sunshine; but they, at the same time, present endless varieties of form and structure, of the fruit and flower, of leaf and fragrance. The waters of life—if we may vary the figure—as they exist in the bosom of each Christian, may exhibit the same purity and crystalline clearness, and possess the same invigorating and refreshing qualities; and yet in each case may be marked by some slight tincture derived from those strata of character through which they have been distilled into the heart.

To apply these general observations to Jeremy Taylor. His gentle melancholy; his ascetic tendencies; his brilliant imagination, and his consequent love for the picturesque in religion; his extensive erudition, and the associations formed upon it, particularly his reverence for antiquity, imparted a peculiar tone and coloring to his religious sentiment and religious feeling.

REV. R. WATSON.

Among the number of preachers which Methodism has called forth, the Rev. Richard Watson is entitled to the highest place. Whether we regard his talents, acquirements, or labors, he claims our attention. His figure is rather tall, his face long and thin, but his forehead is high, overarched, and on it are plainly visible traces of deep reflection. His whole appearance, although not engaging, shows the man of talent. Every feature is impressed with thought. His voice is clear and distinct in its tones, so as to be heard with pleasure. His action is chaste, simple, and appropriate; he does not "saw the air with his hand," nor by violent gestures excite ridicule. His good sense teaches him to avoid those defects, which too often operate to the disadvantage of men of talent. Ministers should reflect upon the appearance they make in the pulpit; action is necessary—it ought, therefore, to be appropriate.

It is said by Dr. Johnson that "a voluntary descent from the dignity of human science is, perhaps, the hardest lesson that humility can teach." Mr. Watson has, however, learned it. He is able, and does descend so as to be intelligible to the meanest and most illiterate. With the learned he can be learned; with the eloquent, eloquent; with the logical, argumentative; but to the poor he is a plain, perspicuous, and forcible preacher of the Gospel. It is this perfect adaptation of his subject to his hearers that is one of the distinguishing characteristics of the present preacher. But there is no affectation in this; he strives to "become all things to all men, in order

that he may win souls to Christ." His behavior in the pulpit is solemn and impressive; his prayers are tender, soothing, exciting the soul to emotion, and leading the affections of his hearers gently to the footstool of Jehovah. There is a propriety in his petitions, a humility in his language, an earnestness in his manner, which raises the mind from earthly objects to the contemplation of the perfections of God, as revealed in covenant with Christ. Some of his brethren would do well to imitate his example, and fashion their prayers after his model. The Savior has left upon record an exquisite form, which should be the guide of all when they pray. But some ministers seem to forget what prayer is, and, by their rambling ideas, mixing up prayer, praise, adoration, exhortation, denunciation, and, in short, every thing which ought not to be included in prayer, destroy the effect of this holy office, and leave the mind unimproved. Better by far is "a form of sound words" than the incoherent expressions of what are generally termed extempore prayers.

Mr. Watson is really an eloquent preacher. It is impossible to hear him without being struck by the originality of his ideas, and the propriety of his language. He has evidently read and thought for himself. His theological attainments are extensive, and his general learning great. His reading is apparent to every man of study, yet he is far removed from pedantry. His eloquence is pure and effective; free from a meretricious display of words; it is the eloquence of matter. His ideas are original, his fancy vivid, and his language correct; yet a little more polish is still desirable. In the construction of his

sentences he is happy; they are short, pithy, and pregnant with meaning.

But has Mr. Watson no defects? Yes; but they are lost in the full blaze of his excellence. It may, however, be said of him, with some justice, that his mode of preaching is, perhaps,

— trop egal et uniforme.

His voice is seldom louder at the conclusion of his sermons than at the beginning. He sometimes fails in making an adequate impression, because he does not give due emphasis to the more important parts of his discourse. A little more energy, when preaching to large congregations, would impart to his lessons more force.

Mr. Watson is one of the secretaries to the Wesleyan Missionary Society, the labors of which seem quite enough to occupy his whole time and attention; yet he is a diligent preacher and a laborious writer. He has sent to the press several tracts, besides his "Theological Institutes," a work of great merit, and which contains the only intelligible system of Christian doctrine as professed by the Wesleyan dissenters.—*Christian Monitor*.

JOHN WESLEY ON TEMPERANCE.

In a sermon preached more than one hundred years ago, the founder of Methodism used the following strong and energetic language, which may be read with advantage by those who say temperance men of the present day are carrying matters too far:

"Neither may we gain by hurting our neighbor in

his body. Wherefore we may not sell any thing that tends to impair health. Such is eminently all that liquid fire, [here, no doubt, Robert Hall got part of his graphic definition of spiritous drinks, 'liquid fire and distilled damnation,'] commonly called drams of spiritous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders, although there would rarely be occasion for them, were it not for the unskillfulness of the practitioner. Therefore, those who prepare and sell them only for this end may keep their conscience clear. But who are they? Do you know ten such distillers in all England? Then excuse these. But all who sell them in the common way are *poisoners-general*? They murder their fellow-citizens by the wholesale, neither does their eye pity or spare! They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of such! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! *Blood! blood!* is there: the foundation, the floor, the walls, the roof are stained with blood! And canst thou hope, O man of blood, though thou art 'clothed in purple and fine linen, and farest sumptuously every day,' canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven. Therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed in body and soul, thy memorial shall perish with thee!"

Well done, John Wesley! thou art even in advance of many in the present age who follow thy profession. Let the wholesome doctrines of this extract be faithfully proclaimed from every pulpit, and the glorious car of temperance will and must roll on, and still roll on, till our drunken world shall become sober.—*Lutheran Observer.*

M. BRIDAINÉ.

Bridaine was one of the most celebrated of the French preachers. Marmontel relates, that in his sermons he sometimes had recourse to the interesting method of parables, with a view the more forcibly to impress important truths on the minds of his hearers. Preaching on the suffering of Christ, he expressed himself thus: "A man, accused of a crime of which he was innocent, was condemned to death by the iniquity of his judges. He was led to punishment, but no gibbet was prepared, nor was there any executioner to perform the sentence. The people, moved with compassion, hoped that this sufferer would escape death. But one man raised his voice, and said, 'I am going to prepare a gibbet, and I will be the executioner.' You groan with indignation! Well, my brethren, in each of you I behold this cruel man. Here are no Jews to-day to crucify Jesus Christ; but you dare to rise up and say, 'I will crucify him.' " Marmontel adds, that he heard these words pronounced by the preacher, though very young, with all the dignity of an apostle, and with the most powerful emotion; and that such was the effect that nothing was heard but the sobs of the auditory.

PORTRAIT OF SUMMERFIELD.

Among the deaths recorded this year—1826—was that of JOHN SUMMERFIELD, whose eminent talents as a preacher gave him a commanding attitude before the community, and excited a general tone of regret when the news of his death was announced. For a full account of his life and labors I must refer the reader to his biography, which was published by his brother-in-law soon after his death. From this it appears that he was born in the town of Preston, in England, on the 31st of January, 1798. His father was a local preacher in the Wesleyan Methodist connection in England, and he educated his son John in those religious principles which governed his own heart and life. At a suitable age he was put under the tuition of the Moravian academy at Fairfield, near Manchester, where he gave early indications of that precocious genius for which he was afterward so eminently distinguished.

In 1813 the family removed to Ireland, where, at the age of seventeen, young Summerfield was made a partaker of justifying grace through faith in Jesus Christ, while attending prayer meeting with some pious Methodist soldiers. He no sooner tasted that the Lord is gracious than he felt a desire that others should participate with him in the same inestimable blessing. He accordingly embraced every opportunity to invite his fellow-sinners to come to the fountain of salvation, that they might drink of its waters and live forever. In this way he continued to exercise his gifts, greatly to the satisfaction of those who heard him, till 1819, when he was received on trial

in the Methodist conference of Ireland. As it was a time of some trouble among the Methodist societies in Ireland in those days, and as the fervor of his spirit and powers of pulpit oratory gave him more than ordinary influence, young as he was, he was selected to travel extensively through the country, for the purpose of promoting the general interests of the societies. He continued to travel and preach in Ireland, making, in the mean time, an occasional visit to England, till 1821, when his father removed to America, and John accompanied him, and he was received on trial in the New York conference in the spring of 1821.

His first appearance in public after his arrival in New York was at the anniversary of the American Bible Society, and his speech on that occasion was received with great eclat, and gave him a most favorable introduction to the American community. Nor were his labors in the pulpit unappreciated. The houses were thronged with hearers whenever he preached, and the auditors hung upon his lips with the most intense interest and delight. Persons of all professions, and of all denominations and classes of society, were attracted by the fame of his eloquence, and expressed their admiration of the power with which he enchained them to the words which fell from his lips.

Many have inquired in what the secret of this power over the understandings and attention of the multitude consisted. In whatever else it might have consisted, it was not in empty declamations, in boisterous harangues, nor yet in any attempt to overpower and astonish you with sudden bursts of elo-

quence; nor was it, I apprehend, in the unusual depth and profoundness of his researches.

Summerfield was young, was pious, honest, and simple-hearted, was naturally eloquent, deeply devoted to the cause of God, possessed a great command of language, and his style of preaching was chaste and classical, flowing from him with an easy and graceful elocution. This I believe to be the secret of his power. He had a sound understanding, a warm heart, and a vivid imagination—had acquired a rich stock of the most useful knowledge—and hence, whenever he spoke in the name of God, he poured forth from a heart overflowing with the kindest feelings a stream of evangelical truth, which fell upon the audience “like dew upon the tender herb, and like rain upon the mown grass.” A “godly sincerity” was evidently the prevailing principle of his heart, and a tone of simplicity characterized his style of preaching. When you heard him you were charmed with the melody of his voice, with the rich flow of his language, with the pure and evangelical sentiments which he uttered, and with the deep spirit of piety running through his whole performance. No strained efforts to dazzle you with wit, or with high-sounding words, with pompous periods, with far-fetched metaphors, or with sentences swelled and incumbered with an accumulation of epithets, appeared in any of his discourses or speeches. On the contrary, you felt that you were listening to a messenger of God, honestly proclaiming what he believed to be the truth, in language chaste and elegant, flowing from a heart filled with his subject, breathing good-will to his audience, and intent only on doing them good. This

was John Summerfield in the pulpit; and his popularity arose from an active zeal, exemplified in his spirit and words, to promote the best interests of all classes of men by the wisest possible means.

Nor was his society in the more private circle less attractive and instructive. On his first appearance among us there was a modesty and diffidence, a meekness and humility, every way becoming a Christian and a young minister who felt a proper deference for his seniors. To say that he did not, in some measure at least, rise in self confidence with the rising popularity of his character, would be saying what no one acquainted with human nature could well believe. But the elevation of his character, as a preacher of the Gospel, gave him a commanding attitude before the community, which he constantly exerted to promote the best interests of his fellow-men. Though the minister of a sect, and thoroughly imbued with its doctrine and spirit, he was far from being exclusive in his feelings and views, but displayed that spirit of catholicism which enabled him to exert a hallowing influence on all around him. And while he must have carried about him the common infirmities of our nature, they were but as occasional spots upon the sun—they obscured its luster but for a moment, and then his intellectual, moral, and religious excellences shone out with an increasing and a steady brilliancy.

He most certainly exerted a beneficial influence upon the interests of true religion. Nor was this influence confined to his own Church. Other denominations, and particularly the various charitable associations, availed themselves of his talents to advocate their cause, and to promote their respective objects.

And as he was ever ready to comply with their wishes, as before said, his physical powers were not adequate to the task of such continued application. The fire that burned within became so intense that the material vessel was gradually weakened by the consuming flame. He was at first prostrated by a hemorrhage of the lungs, from which, however, he partially recovered, so as to be able to appear occasionally in public. But his appearance was extremely wan and feeble, while his soul still broke forth in those strains of Gospel truth and persuasive eloquence which captivated his hearers and melted them into tenderness.

It was hoped by his friends that a voyage to Europe might tend to reinvigorate his enfeebled constitution. He accordingly made a voyage to France, and attended the anniversary of the Paris Bible Society as a representative of the American Bible Society, where he delivered one of those addresses for which he was so peculiarly qualified, as the zealous and able advocate of the institution of benevolence. This address, which was interpreted by Mr. Wilder, an American gentleman, and a benevolent Christian, then residing in Paris, was received with enthusiastic admiration by the audience, and responded to in terms of affectionate respect and congratulation, expressive of the joy that was felt in the union of sentiment and effort which mutually pervaded and actuated the Paris and American Bible Societies.

On his return from his foreign tour, he entertained hopes, for a season, that his health might be restored; but these hopes were soon blasted by the return of his disease, accompanied by those symptoms which gave sure indications to his physicians and friends

that his dissolution was nigh at hand. After lingering for a considerable time, frequently suffering exquisitely from the violence of his disorder, he at last glided sweetly and peacefully into eternity, in the twenty-eighth year of his age, and the eighth of his public ministry.

During his protracted illness he exhibited the virtues of meekness and patience in an eminent degree, bowing submissively to the divine mandate, and looking forward with a lively hope to immortality and eternal life. Though sometimes he complained of the want of spiritual consolation, and of a feeling of mental gloom—which arose, no doubt, from the nature of his disease—yet for most of the time he manifested an unshaken confidence in God, and expressed a calm resignation to his will, mingled with a hope full of immortality. But he rests from his labors, and his works of faith and labors of love have followed him as evidences of his fidelity to the cause of God.—*History of Methodist Episcopal Church, Vol. III, pp. 324–329.*

THE LATE REV. JOHN SUMMERFIELD.

Of this admirable and lamented young minister, whom the great Head of the Church made a polished shaft in his quiver, and in whom he was peculiarly glorified, the only memoir, we believe, that has appeared is that written by the poet Holland. To deny to that production the praise of respectable literary execution would be unjust; yet does it not, in our estimation, present a true mirror of Summerfield. We freely admit the impossibility of embodying the *ideal* of genius, or of transferring to the biographic page

an adequate manifestation of the power of living eloquence. We can not, however, help thinking a much nearer approximation toward that desirable result attainable in the present instance, than has yet been accomplished. At the early age of twenty-three, Summerfield's mind exhibited a harmony and an expansion which very rarely anticipate the meridian of life. The unearthly invigoration of the love of Christ affords the only satisfactory solution of the rapid development of his uncommon mental energies. Though a diligent student, time had not permitted him to attain maturity of scholarship; but he possessed in a high degree all the attributes of a mind of the first order. His understanding was clear, his judgment discriminating, and his imagination so vigorous and susceptible, that it cost him no effort to fling the tints and hues of vitality over the abstractions of truth, and thereby to impart to the most common-place topics all the freshness and interest of originality. The natural effect of his thrilling eloquence was materially aided by a person and manner the most graceful, and an aspect of angelic benignity; its moral charm was the demonstration and power of that divine Spirit

“Who touched Isaiah's hallowed lips with fire.”

Summerfield was an extemporaneous preacher, so far as it is proper for any young minister to be so. His sermons, indeed, were any thing but unpremeditated effusions. Having enjoyed the rare intellectual luxury of poring over his manuscripts, we are prepared to state that his preparations for the pulpit evince the full concentration of the powers of his mind, and the best use of all the resources of knowl-

edge within his reach, on the subjects on which he expatiated. But though rich in thought, and logical in their arrangement, the composition is left—purposely, it would appear—unfinished. Definitions and exegetical remarks are generally written out with studious accuracy and precision; but the occurrence on almost every page of broken hints, followed by a significant dash of the pen, indicates the orator's impatience of the trammels and tedium of previous composition, and the stirring of deep emotion within the breast, that could find full vent only amid the hallowed excitements of the sanctuary. He did not offer “to God of that which cost him nothing;” but it was the altar that sanctified his gift, and the fire that consumed his sacrifice issued immediately from the propitious heavens.

Whoever would form or exhibit a just appreciation of this incomparable youth, must, like him, be decidedly Wesleyan in his creed and predilections, in soul an orator, and in piety a saint.

*“O nate, ingentem luctum ne quære fuorum;
Ostendent terris hunc tantum fata, neque ultra
Esse sinent.”*

Although many years have now elapsed since the death of the eminent divine whose name is at the head of this paragraph, there are many among us who remember the fervor and pathos which at all times attended his public ministrations. Mr. Summerfield was no ordinary man, and in this country and in England more people crowded to hear him than any other preacher of modern days. Almost the closing act of his ministry in England was the opening of a new

chapel, in company with the late and talented Rev. Robert Newton. On that occasion, if we remember right, Mr. Newton preached in the morning, and Mr. Summerfield in the evening; and after the service some three thousand dollars were collected. In this city Mr. S. had the same powerful influence over the immense congregations that attended his ministry. This was exemplified on many occasions by the large collections taken up under his preaching for some benevolent occasion. We recollect that once, after he had preached in the new Dutch church, upward of one thousand dollars were collected for the benefit of the Deaf and Dumb Institution. We have said thus much to introduce the following letter, never before published, which was written by the Rev. John Summerfield to a gentleman at whose house, in the vicinity of Liverpool, he had resided for several weeks, in the early part of the year 1824:

NEW YORK, June 1, 1824.

My Dear Friend,—I now address you, agreeably to my promise, by the English delegates, who are expected to depart hence in a few days. The last dispatch, which would inform you of my safe arrival, has, I trust, been received. In that I stated that I was on the eve of setting out for the General conference at Baltimore. I returned from thence two days ago, and am now about preparing for the duties of the coming year.

It will please you to learn that my health is so much improved that I shall not be a supernumerary. The work which has been assigned me is very extensive, and yet it has been arranged with a most paternal regard to my feeble constitution.

In order to secure to me the advantage of traveling, I have not been appointed to a station, as we call it, such as Liverpool or Warrington would be called, *independent of the circuit attached to them*, nor have I been appointed to a circuit in which a regular duty would be expected; but have received permission to travel through the bounds of the Baltimore conference, an extent equal to your little island, on a missionary tour, to form auxiliary societies, hold anniversaries, preach missionary sermons, and by every means excite among our people a missionary spirit, in answer to the loud calls for help which are made to us from the Indian tribes on our western frontiers. My commission extends still farther, for the bishops have given me the privilege of traveling on the same account northward as far as Canada, and southward as far as Florida, according to the summer and winter seasons of the year, that by every means they may conduce to the perfect re-establishment of my health; for such is the felicity of situation of this highly-favored land, that it includes within itself every zone and every climate. I feel truly grateful for my privileges, and trust that I may be crowned with abundant success.

The work of God in this country is extending and widening on every side. We have had to increase the number of our annual conferences from twelve to seventeen, and to ordain two new bishops at the General conference, so that we have now five superintendents. I know not where it will stop; but God forbid that it should ever cease, till the knowledge of the glory of the Lord shall cover the whole earth!

I trust that the report which Mr. Reece will be

prepared to make to the British conference will fully realize my warmest anticipations. I believe that both he and Mr. Hannah have been more than satisfied. "The half had not been told them." As it regards themselves, they have given universal satisfaction. Our people have almost fallen down and worshiped them. They have been a blessing to us, both in the pulpit and in the conference, in private and in public, and they have left behind them a sweet savor.

At their parting with us at the General conference at Baltimore, I never saw a more affecting scene; the conference stood up, while the bishops, on behalf of the whole Church, gave them the right hand of fellowship, and bade them a long farewell. Mr. Hannah joined in solemn prayer before they withdrew, and was responded to with groanings that can not be uttered. Our senior bishop, now gray with age and broken down with care, followed him, and reciprocated, in fervent petition, all the superabundance of spiritual blessings on the English connection, which the former had supplicated for the American Church. It was a struggle for the mastery; but LOVE was the contest, and each was in turn the conqueror and the conquered!

We again stood upon our feet, while our venerable apostle pronounced the benediction; but I can not describe the scene; every eye was suffused with tears, business was suspended, silence reigned, except when it was disturbed by the breaking forth of feeling that could not be suppressed. They left us never to return; and the senior bishop accompanied them to the ship, sorrowing most of all that we should see their face no more. O, I felt at that moment, and

we all felt, that the Spirit of Christ lives among us. I felt, and we all felt, that Methodism is one wherever it is found—that like seed produces like fruit. O, I felt, and we all felt, that—

“Mountains may rise and oceans roll
To sever us in vain.”

I saw that the prayer of our great High-Priest has prevailed—“that they may all be one!” I was abundantly satisfied.

But it is now high time to express my anxieties concerning my friend in Linacre. May I hope to hear from you? O favor me with this additional token of your love. How are you prospering? I mean in spiritual riches, for in this world's goods the great Proprietor of all has given you richly all things to enjoy. But the *true* riches, the *unsearchable* riches, the gold tried in the fire; are you abounding in these? Abounding! yes; for He has said, “Ask what ye will, and I will do it for you.” With Him it is only ask and have; but then “ask in faith, nothing doubting;” they are all yours, purchased by the precious blood of Christ, promised to all who come unto God by him, offered by the Holy Spirit without money and without price! O, my dear friend, put in your claim for the *fullness*, the *whole fullness*—honor God by believing for the accomplishment of all his uttermost salvation, and you shall be saved with all the power of an endless life.

Yours, with all sincerity,

JOHN SUMMERFIELD.

REV. ROBERT NEWTON.

A very celebrated and eloquent preacher, belonging to the British Wesleyan Methodists, and recently representing that numerous and respectable body of Christians, as their delegate from the British conference, lately preached an impressive and eloquent sermon in the house of representatives of the United States. The capacious hall and the galleries were unusually crowded, and many hundred attentive auditors stood during the whole service in the aisles and lobbies of the house. The congregation was certainly one of the largest ever witnessed within its walls, and comprehended most of the members of both houses of the National Legislature, and a vast number of very distinguished citizens. The discourse was one of the most powerful and eloquent pulpit addresses that we ever remember to have heard. At the close of his sermon the reverend gentleman made some very happy allusions to the eloquent addresses which he had the pleasure of hearing on a previous occasion in the house of representatives, at the American Education Convention, and maintained that education, science, and learning, were the honored and powerful advocates of Christianity.—*National Intelligencer*.

EXPOSITORY DISCOURSES.

The following are remarks in the preface to a volume recently published, containing Notes of a Series of Discourses, delivered by Rev. Robert Hall, at Cambridge on the Epistle to the Philippians:

Mr. Hall's general practice, during about fifteen

years in which he was pastor of the Church at Cambridge, was to expound the Scriptures in a morning; but it never was his practice to do so either at Leicester or Bristol. He very much regretted to the editor that his friends at Leicester did not like expositions, but preferred single sermons. When he was reminded by the editor that his friends at Cambridge very much enjoyed his morning expositions, and that they were found exceedingly instructive, "But sir," said Mr. Hall, "I have frequently tried an exposition here, and it does not do to expound when the people are not interested. My congregation is composed principally of plain people, who are engaged in the manufactures, and who have not enjoyed the advantages of education. They are by no means so intellectual as our friends at Cambridge. I am sorry they do not like expositions, for I am convinced that more solid instruction may be derived from them than from sermons." "I have been astonished, sir," continued Mr. Hall, "at the superior knowledge of the Scotch compared with the English in this respect. It is the uniform practice of clergymen in the Church of Scotland to expound every Sabbath morning." On these occasions, the people have their Bibles before them; and by this plan, are accustomed to hear and read the Scriptures in their connection, which is a very great advantage sir. "Well, sir," it was replied, "will you allow the suggestion of a plan for this purpose. Suppose you were to commence a course, and continue it at intervals: for instance, every third week, or once a month, you might thus gradually accustom the people to it." "Why, sir, that is a very good idea; I never thought of that before. Sir, I

think it may do very well; I will try that plan, sir." Mr. Hall was then reminded of the order of his expositions at Cambridge—the Gospel of John, the Acts of the Apostles, the Epistle to the Philippians, the two Epistles of St. Peter, and the three Epistles of John—and he was told how very much the congregation was interested in his remarks upon the Acts of the Apostles, and especially with the planting and model of the first Christian Churches, the geographical information respecting the different places the apostles visited, the reception they met with, the manner and customs of the inhabitants, their present condition, etc. "Yes, sir," he replied thoughtfully, "it is a most interesting book." "There was one thing, sir, that you frequently noticed, which made a deep impression upon my mind. It was the strong incidental evidence of the divinity of our Lord. It breaks in upon us without any formality of statement, reasoning, or proof. The apostles seemed to take it for *granted*, as a very first principle in Christianity which was universally received and believed by the first converts." He replied, "You are quite right, sir; that is a powerful argument. I have been frequently struck with it, for there is no meaning in the language employed by the apostles, in speaking of our Lord, if opposed to this supposition. The incidental evidences as you observe are certainly irresistible." The next day being the Sabbath, he announced from the pulpit his intention of expounding the Acts of the Apostles, and began a few verses; but he was afterward told that his people preferred sermons to expositions. Expounding the Scriptures was a morning custom with most dissenting ministers of the last, as

well as of a former age, and appears to have been the method of instruction employed in apostolic and primitive times in the Jewish synagogue, and also by our Lord himself, who “opened their understanding, that they might understand the Scriptures.” Who, indeed, has ever read with attention and seriousness the interesting journey of the two disciples, going to the village of Emmaus, with blighted hopes and feelings of disappointment, and has not regretted that that *divine exposition*, from such an *expositor*, has not been preserved; when he says, “Ought not Christ to have suffered these things, and to enter into his glory. And beginning at Moses, and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself.” Well might they say one to another, when he was parted from them, “Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures.”

The editor has been credibly informed that there is an increasing desire, on the part of the present ministers and Churches, for the revival of this primitive practice of expounding the Scriptures, which has been one principal inducement for this publication, in order to show something of the plan and method which Mr. Hall pursued—by taking a number of verses, and preserving a medium course between paraphrasing and sermonizing on particular verses, whereby the interest in the subject, and the periodical return of the Sabbath, as at Cambridge, was longed for.—*London Baptist Magazine*.

"WATCHMEN UNTO ISRAEL."

In July, 1839, Mr. Heber Sohier was set apart for the office of the Gospel ministry, at Negrepelisse, in France. Mr. De Felice, one of the Professors in the Huguenot College, at Montauban, addressed Mr. Sohier in a very eloquent manner, and developed his duties and responsibilities with an energy and impressiveness that claim our devout attention. That charge, as we denominate it, was recently published in the *Archives du Christianisme*, and the following extract from it is presented to our readers, and especially to the preachers of the Gospel, with a hope that it will "please our neighbors for good to their edification." The discourse is an exposition of that startling message recorded in Ezekiel xxxiii, 7-9.

MINISTERIAL FAITHFULNESS.

"Thou shalt hear the word at my mouth, and warn them from me." A servant ought to "hear," that is, to listen and attend to the word of his master—a child, the word of his father—an ambassador, the word of his king—a messenger from God, the word of God; and as we have not received the mission from ourselves, so we have no right to speak for ourselves.

"Go," said the Lord to the apostles, "and teach the nations all things, whatsoever I have commanded you—not your doctrine, but mine; not your law, but mine; not that which may be learned by your own feeble intellect, but that which I have taught you—that which I have commanded you." God has not given us a religion to make, but a religion to accept and preach. He has not charged us to invent the

contents of our messages, but he has made it, and he confides it to us, that we may relate it to others.

The pastor is, and ought only to be, the *faithful echo* of the voice of God. This is a rule from which it is never permitted you to depart. Go, every day, and sit, as Mary did, at the feet of Jesus, and listen to the word of his mouth.

There is your place; and you can not take any other without failing in your most sacred duty. Diligently inquire of the written word of God. All that the Bible contains, do you teach; all which it does not reveal, teach you not. Let all things which are in the Bible be found in your discourses; and let each occupy the rank and the extent which it does in the Scriptures. The proportion between doctrines, equally with the doctrines, ought to be carefully preserved. If that which occupies much space in the sacred volume be reduced by us into narrow limits, or if we magnify that which is but cursorily mentioned, we may not be positively unfaithful, but we commit a great fault. As a correct mirror exactly reflects the image which it represents; so the messenger of God ought faithfully to utter what God says, that which he commands, and that which he denounces against the ungodly; and that which he promises to the righteous—*nothing more, nothing less!*

We have seen men who call themselves ministers of Christ, who speak a totally different language from their Master. They have not *heard* his word; or have not received it. They have substituted their own ideas for that which God has revealed, and their own maxims for what he has commanded. They “put darkness for light,” falsehood for truth, unrighteous-

ness for righteousness, the uncertain for certain ; and “foolish and blind !” they fancy they have a more rational religion, when they have only obscured, disfigured, and mutilated the religion of God. As if a man should imagine the dim pale light of a lamp which he has kindled to be more brilliant than the magnificent splendor of the sun. They lavish great pains to discover of themselves that which they should humbly have received from the mouth of the Lord. What follows those tiresome efforts ? Theories which strike no root in the consciences of men, shallow opinions, lifeless systems, a prodigious clashing of contradictory errors, destroying each other, emptiness and chaos.

Men can not create, like God, in the domain of religion and morals, any more than in the material world. As he can not add a drop of water to the ocean, a single grain to the sand of the desert, one blade of grass to the herbage of the field, an atom to the immensity of creation ; no more can he add one single true declaration, *one living word* to the Bible. When the human mind, imitating the rebellion of ancient times, would build its tower of Babel, saying, “I will mount to the sky,” the edifice scarcely had risen from the earth, when it shakes on its frail foundation, and soon rolls in ruin upon the head of its powerless architects ; and a child’s foot sweeps off those ruins of man’s wisdom, and the wind of the morn drives away the last remains of its dust.

Let man be silent, and listen to God ! Let the spirit of man prostrate itself before the Spirit of God ! “Speak, Lord, for thy servant heareth.” There is our glory, our duty, our safety. I know nothing

more truly glorious for us than to listen to God; because, by that very word which he addresses to us, it is manifest that there is a bond of union between our spirit and the supreme intelligence of the universe; because God, by opening his mouth to speak to man, thereby declares that man can understand and obey him. In abasing itself before God, our reason is elevated. In humbling itself, it is glorified. Its most noble triumph is to efface its thoughts, that upon its tablets may be written that which is God's thought. "Thou shalt hear the word from my mouth," saith the Lord.

After having heard it, what must we do? "Thou shalt warn them from me," saith the Lord—thou shalt speak to the people in my name and with my authority. A minister of the Gospel must speak in the name of the God of the Gospel, if he desires that his word should be heard and obeyed. If we present ourselves in our own name, every one with propriety can say, "Who are you? we know you not." If we rest our instructions upon our own authority, or reason, or conscience, or experience alone, may not every one say, "My authority is equal to yours, I have reason, experience, and conscience like you. You have made your religion. I also will make my own. Our rights are perfectly equal." Then what immense confusion! What anarchy in morals and religion! No one would have a mission to teach, and no one would submit to be instructed. There would be an interminable struggle between the rival opinions, and the world must be abandoned to every wind of doctrine; because it belongs to no person to arise and say to his fellow-man, This must be the doctrine of your choice.

But when we present ourselves on the part of God,

and teach in his name, and by his authority, the face of every thing is changed. Instead of hearing the inquiry, "Who are you that impose a religion upon us?" we shall say, "Who art thou that opposest thyself against God?" This is not my doctrine, or my commandment; but the doctrine and commandment which I have learned and received from the mouth of God, and to thee I give it." If they resist, God's testimony must be denied before they can allege their own. The name of God must be struck out of his work before they will dare to reject the work itself; the semblance of success even in which attempt disquiets the soul, and leaves in the hearts of those who thus far deny the Lord, distress and melancholy uncertainty.

Therefore warn men from God! for in addition to the authority of the word which you speak, the glory of God is concerned in rendering it efficacious to the salvation of souls. It is his revelation, his power, and his honor which are engaged. Leave it to do its own work. The word of God shall not return to him void. If miracles are requisite to prevail over the resistance of men, miracles will take place. If it is necessary to transport a nation from its native seat, to overturn, or to raise up empires, to bring new nations over the dust of the ancients, God will do it! He will not permit the gates of hell ever to prevail against the word preached in his name.

Thus the seeming mystery is explained to us, how with the feeblest means those who have faithfully spoken in the name of the Lord have accomplished so great things. Remember the holy apostles. They were obscure, without credit, without learning, and few in number, but they spoke in the name of the

Lord ; and their voice struck death into the heart of paganism, which had for centuries weighed upon the face of the globe. Call to mind the reformers. A forlorn monk of Germany—a single priest of Switzerland—and a poor exile from France!—but they spoke in the name of God. They rested upon his authority, and half of Europe rose at their call, burst the bonds of superstition ; and regardless of the flaming stake, the blood of the scaffold, and the carnage of civil war, ranged themselves under the standard of the Reformation. View the missionaries to the heathen ! They arrive unknown and despised among a savage people. They carry neither silver nor gold to allure, but that which they have they give. They speak in the name of Jehovah ; and the idolater casts his shivered idols at the foot of the cross, astonished at the power which subdues his fierce and unruly soul.

It has been asked, why Christians who have no learned or scientific eminence, no eloquence, no aid from human art, so often see more fruit of their labors than the greatest orators of the Church. The answer is easy. Those orators are anxious to support themselves by their own strength. In their own genius and talents they seek the needful authority ; and God has not promised to bless the genius of man. On the contrary, the small and feeble are glad to have man forgotten, that God alone may be manifested, and God pours out blessings with that which comes from himself.

“His blood will I require at thy hands !” The minister of the Gospel is responsible for the souls that perish by his negligence or unfaithfulness. To have the blood of souls on his head, and on his conscience ! Appalling thought ! Terrible responsibility ! What

a crime! What treason! for which human language has no adequate name! I can represent the extent of this fearful menace only by some imperfectly faint resemblance.

Suppose a traveler who procures a guide to conduct him across a mountainous region full of precipices. The guide assures him that he knows the route perfectly, and engages carefully to watch over the traveler as a brother. Confiding in that promise, he walks on, full of security and confidence in his conductor. But what is the guide doing! He wanders away at random, calculating the profits of his excursion. He exercises no vigilance, and attends not to the steps of the traveler. So absorbed is he in his selfish schemings that he does not even think of his companion. Whether he keeps the right road, or approaches a precipice, the guide neither knows or cares. They walk on at a distance from each other. Suddenly the stranger arrives at the brink of an abyss unperceived. He falls, and rolls to the bottom of the precipice, a torn and disfigured corpse. At the moment of his fall he uttered a terrible cry; and the guide, startled from his reverie, runs to the scene; but he is too late, for he finds only the frightful spectacle of death. If he has any conscience to measure the extent of his offense, what will be his heart-breaking remorse, and his despairing anguish? From the depths of the abyss he hears the voice of blood crying against him. The word MURDER fills his ear with dread. In vain he attempts to banish his terrors. He can not escape the terrific thoughts which everywhere pursue him. Along the road his imagination sees the track of blood, and when he steps, a livid

phantom starts before him. He vainly seeks to stifle his emotions. His days are gloom, and his nights are horror. Even when pressing his son to his heart, he starts with terror, believing that he holds in his arms the lifeless body of his victim!

But between the fault of the unfaithful guide who leaves the traveler to fall and die, and the treacherous pastor who leaves a soul to perish, how immense the difference! The traveler would have died but later. Had he escaped the precipice, he would have fallen into the grave. He lost very little; and if prepared to die, what has he lost? But the soul that dies in his iniquity falls into the gulf from which there is no return. Add ages to ages of woe; and after having exhausted every effort of imagination, you have done nothing in attempting by finite quantities to measure infinite duration.

What a crime is it to leave one soul to perish! What will it be, where not one soul, but a multitude are left to perish by the pastor's unfaithfulness. From the feebleness of my own expressions, I return to the word of Jehovah, "His blood will I require at thy hand."

LABORIOUS MINISTERS.

Luther preached almost daily; he lectured constantly as a professor; he was burdened with the care of all the Churches; his correspondence, even as now extant, fills many volumes; he was perpetually harassed with controversies with the enemies of the truth, and was one of the most voluminous writers of his day. The same, or even more, might be said of Calvin. While in Strasburg he preached or lec-

tured every day. In a letter to Farel, dated from that city, he says that on one day he had revised twenty sheets of one of his works, lectured, preached, written four letters, reconciled several parties who were at variance, and answered more than ten persons who came to him for advice. In Geneva he was pastor, professor, and almost magistrate. He lectured every other day; on alternate weeks he preached daily; he was overwhelmed with letters from all parts of Europe; and was the author of works—amounting to nine volumes folio—which any man of our generation would think more than enough to occupy his whole time. And this amid perpetual infirmity, headache, catarrh, stranguary, gravel, stone, gout. Baxter says of himself, that, before the wars, he preached twice every Sabbath, and once in the week, besides occasional sermons, and several regular evening religious meetings. Two days in the week he catechised the people from house to house, spending an hour with each family. Besides all this, he was forced, by the necessity of the people, to practice physic; and as he never took a penny from any one, he was crowded with patients. In the midst of all these duties, though afflicted with almost all the diseases which man is heir to, he wrote more books than most of us can find time to read. All these men were poor. We find Luther begging the elector for a new coat, and thanking him for a piece of meat; Calvin selling his books to pay his rent; and Baxter was a curate with sixty pounds a year. It may be said that these were extraordinary men, raised up for extraordinary times. This is all true. And if we had such men now, we should have extraordinary times again. Such

men form the times as much as the times form them. Though we must look up to such laborers as these with wonder and admiration, the distance between us and them need not be so deplorably great as it actually is. We may not be called to write numerous folios in the intervals of labor, but we have each his humble sphere in which, if each were to labor with assiduity and singleness of purpose, we should soon see a new era in the condition of our Church.—*Princeton Review.*

THE CHARGE—1840.

On Thursday evening a large congregation, in addition to the members of conference, assembled in Brunswick Chapel to hear the charge which, according to previous announcement, was to be delivered to the newly-ordained ministers by Rev. Dr. Hannah, Theological Tutor to the institution at Hoxton—in the lamented absence of the Ex-President, Rev. Theophilus Lessey.

The proceedings commenced with the 701st hymn, “How beauteous are their feet;” after which Rev. Thomas Jackson engaged in prayer.

The President then read the sixth chapter of the 2d Epistle to the Corinthians—“We then, as workers together with him,” etc. The last two verses of the 433d hymn—“My talents, gifts, and graces, Lord,” were next devoutly sung.

After a few observations from the President, who stated that he called upon Dr. Hannah, in compliance with the unanimous request of the conference,

Dr. Hannah proceeded to deliver the charge, from

the platform, nearly as follows, the young men standing around him, in the front seats of the galleries:

The transaction, brethren, which has lately engrossed your attention, may justly be regarded as the most important of your whole lives. Led by the Spirit of almighty God to the enjoyment of personal religion; called by an authority not human merely, but divine, to the office of the evangelical ministry; and guided, by the good hand of your God upon you, through the preparatory trials and examinations to which probationers in our body are subjected, you have now received the gift of ministerial ordination. You have been solemnly and publicly set apart for the service of the Christian ministry; the vows of God are fresh upon you; you are devoted for life to God, in that ministry which he has especially appointed as a means of instruction and salvation. You have set your hands to the plow as you never did before; and I trust that you have done it with the deep conviction, that if you even look back you are not fit for the kingdom of God. I would, therefore, in consistency with all that has already taken place, earnestly beseech and exhort you, to weigh the engagements which you have so solemnly made, and to close these your ordination services by a new, and, if possible, a still more entire surrender of your hearts to God. If your fathers and brethren were, on this occasion, to entertain any apprehension concerning your future fidelity and safety—if they were to admit the thought that some of you might possibly prove unfaithful to your solemn vows, they might be excused; for, where danger threatens, affection fears. But they “hope better things of you, and things

which accompany salvation." They persuade themselves, judging from the testimonies which you have given, and the experimental proofs which you have afforded of your attachment to Jesus Christ, that, amid all the dangers which may arise, you will continue, even to the end of your days, faithful to your God and Savior; they persuade themselves that you will "not count even your lives dear unto yourselves, that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of God." I will cheerfully enter into these views and feelings of theirs; and will address you this evening not as if I apprehended that any of you would prove faithless, but as if I might be allowed to cherish the firm and grateful persuasion that you will—O, that it may be so!—that you will every one of you "receive mercy of the Lord to be faithful."

My mind leads me to think of you, my dear brethren, under four characters or relations—as Christians, as students, as preachers, and as pastors; and it is with a reference to these several characters or relations, that I shall now presume to address a few counsels to you. I can scarcely repress the wish that the task had fallen into other and better hands; but I must not stay to frame apologies on such an occasion as this; I am persuaded that what I may strive to suggest will be received by you with candor, attention, and prayer.

It is a source of grateful satisfaction that I can address you, brethren, as Christians, as persons who, through faith in our Lord Jesus Christ, have received the grace of God in truth; and, therefore, I can, in

common with my honored fathers and brethren, exhort you to excel yet more and more in that Christianity of which you already partake. You know that they who are exposed to public remark—they who are in a high station, in which every thing that relates to them will be attentively observed—ought to be exemplary, ought, in word and action, to prove that they are Christians indeed. Be ye examples of the brethren in word, in conversation, in spirit, in charity, in faith, in purity. Let me exhort you to a diligent cultivation of deep and habitual piety; to the cultivation of it, for yourselves, by the prayer of humility, fervency, and faith—by a careful self-inspection according to the rule of God's word, and by a frequent renewal of your covenant engagements with God. I think, brethren, that this last exercise will be found of signal advantage to you in your Christian character. Every act of prayer ought to be an act of covenant engagement. We are favored in our communion with one especial solemn service on this subject. We know, too, that whenever we approach the table of the Lord we make then a solemn engagement with him. And, surely, Christian ministers, in their own Christian characters, ought to be particularly frequent and serious in this entire surrender of themselves to God. May I suggest to you that you will find it of advantage to be instant in the observance of this duty, especially on a Lord's-day morning. When you are beginning a new week and a new day, and that day the Lord's-day—when you are just going forth to your more especially public services, will it not be advantageous to you to abound then in prayer, to search then into the state of your own hearts, and

then to enter afresh into covenant engagements with your God? With what a calm and serious spirit will you then go forth to the labors of the day and of the week! How will you feel, that while engaged in the Lord's service you are indeed the Lord's servants! You will find that, in this way, your spirits and strength will be sustained, amid the various engagements which the Sabbath-day brings, and that you will be enabled to carry, through the whole week, the savor of that grace which has descended upon the watchful spirit that renews its covenant with its God. May I farther suggest, that you learn to press your ministerial studies and preparations into the service of your own spiritual improvement. It is very natural for our Christian friends to think that we, as Christian ministers, possess eminent advantages for our own souls' benefit. We do. We are "planted by rivers of water," and we ought to "bring forth our fruit in its season." But is it not true that one of our great spiritual dangers arises from this source—arises from the great possibility of our reading, studying, and preparing for others rather than ourselves? My experienced fathers and brethren well know what I mean; how possible it is to pursue our public engagements in an official and professional way only; to think only of preparing what may be acceptable and useful to others, overlooking, in the mean time, the necessities of our own souls. And is it not in consequence of this that Christian ministers may sometimes, amid their ministerial studies and preparations, lose the high spirit of Christian piety? They are occupied, industriously occupied, perhaps, in studies which relate to their proper work. but they pur-

sue these studies too little for themselves. Are we not sometimes startled when, after a public service, we seriously think how little correspondence there has been between our spirit, and, on some occasions, the solemn and impressive truths which our lips have uttered? We have uttered them, perhaps, with apparent earnestness; but we have not sufficiently thought of what we were uttering. There has been wanting a correspondence of suitable affections, and especially of suitable seriousness. Now, this may seem to be but a trivial matter; in my judgment, it is a matter of great consequence. The Christian minister who allows himself to engage but professionally in his public work—to study for others only, not himself, and thinks he discharges his duty if he prepares what suits others, regardless of his own spiritual improvement—he who indulges in and allows this, is in imminent danger of losing the grace of God out of his own heart. It is a serious thing, in this way, to trifle with serious things; to make them matters of merely public and professional engagement. Brethren, acquire the habit of preparing your discourses first for yourselves. You will find it sometimes of great advantage to prepare sermons with especial reference to yourselves. You may perceive a declension in the spirit of prayer in your own hearts: would it not be useful to prepare a sermon on the spirit of prayer, and preach it to yourselves, that it may do you good? You may decline in some other Christian graces and exercises: if you were to prepare discourses adapted particularly to yourselves, you would find that, by the blessing of God, they would be useful to others also. Reflect also, that if, amid all your eminent advantages, you

press them to the service of your own souls, and by all these means seek to advance in the life spiritual and divine, how swift will your progress be? While you cultivate habitual Christian piety by ordinary means, you will find, what many do not find, that all the engagements to which you are called do themselves, severally and unitedly, contribute to your growth in grace, and in the knowledge of our Lord Jesus Christ. May I farther add, that it is of great consequence that you guard against a misapplication or misapprehension of the evidences which you may seek for, of a right state of heart. I think that it is very possible, perhaps very common, that if a Christian teacher should have great freedom and enlargement in his public exercises, and perhaps have visible and extensive success, he may be ready to conclude that, with this freedom and this success in his labors, he can not be otherwise than in a right and improving state of heart; and yet I think it is very possible and common, that a man, amid his freedom and even usefulness, may be suffering the fire to die out upon the altar of his own heart, or he may be bringing to the sacrifice the strange fire of human excitement, instead of seeking that which descends only from above. He may seek to elude what would otherwise be a painful conviction in his heart; and, by an unhappy self-deception, may think, "Why, certainly there are some signs of declension; I love a close walk with God less than formerly; but from these good seasons and good signs of usefulness, I can not be far wrong." Yes, you may. Nothing whatever can be substituted in the place of a heart devoted to God, and filled with his love. Brethren, be not deceived. Substitute

nothing whatever in the place of those clear, Scriptural evidences of spiritual growth, which alone can satisfy the serious and thoughtful man.

Again, the cultivation of deep personal piety is an admirable preservative against erroneous doctrine. I feel that I must not pursue this theme, else I could easily prove that heresy has almost always arisen from a depraved heart, rather than from a perverted intellect; that there is a wonderful correspondence between a right state of spiritual experience and the entire faith of God which was once delivered unto the saints; and that, when Christian teachers especially suffer the divine life to decline within them, it is not surprising that they fall into serious doctrinal errors. I will boldly declare, that I shall have no fear of you, with respect to soundness and purity of Christian faith, so long as you, really and truly, keep your hearts right with God. There is a meaning in what St. Paul says, "Take heed to thyself, and to thy doctrine;" hence, among other things, that passage teaches, that by "taking heed to ourselves," by carefully maintaining the spiritual and divine life in our own hearts and conduct, we shall adopt an effectual method of "taking heed to our doctrine." The cultivation of deep personal piety will also be an admirable preparation for usefulness—for real, uniform, lasting usefulness. There are some things which we can feel much more easily than describe. We feel when a Christian minister carries always about him the unction of spiritual grace. Sometimes, especially, when Christian teachers come among us, though they may not give us clearer views, or stronger arguments, or more fervent appeals, yet they bring a spirit which we can not but

feel; they diffuse a fragrance and influence which they habitually receive from God; and they are, by this means, habitually prepared to promote the spiritual work of God in all its parts and branches. Thus, while you "save yourselves," you will also have the most effectual meetness to "save them that hear you."

Perhaps it may seem unsuitable, on this occasion, that I should address you also as students. You may be ready to think, that, by some little inadvertency, I am forgetting the place in which I stand, and am thinking that I occupy another place, and am engaged in another service. But, no: I hold that all of us are students to the day of our deaths; that indeed we are all as children while we stay here, training up, by education and by grace, for the manhood of eternity; and that Christian ministers especially should be always studying, always learning, always adding to their stores, and becoming more and more prepared for public usefulness. Be Christians, then, brethren, in an eminent degree, and Christian students also. Listen not to those who would divert your attention from this. If you will give you must first receive. Is it not right that you should resolutely secure a due proportion of time for the purposes of study and devotion? Some say, "How can we, amid all our engagements?" How can you? very easily, if you will. If you will observe a right distribution of time; if you will attend to the practice of our venerable founder with respect to early rising; if you will shake off sloth; if you pay attention especially to the rules of a helper, of which you have expressed your entire approval; and if you learn to do every thing in its

proper time and place; you may, in the busiest stations that you can occupy, find a competent portion of time for devotion and study. "Never be unemployed. Never be triflingly employed. Never while away time." Observe these few rules, and you will find that there is a time for every duty, while you are also ready to acknowledge that there is a duty for every time. Surely, a man who has to employ himself so much in the instruction of others, should have five or six hours a day to himself. Can he do with less? unless he satisfy himself with administering to his hearers what he values not, and what he has repeated so often that it has become to himself trifling and unimportant. Can he, who never applies himself with due diligence to gather stores of wisdom and knowledge, expect to be a "scribe well instructed," "bringing forth out of his treasury things new and old?" But some say, they can not find time. I say, you can; and if you will converse with me, or any of my brethren, we will prove that you can. How do you spend your time? What occupies your morning hours? Make a distribution of the twenty-four hours, and you will find, that amid all your preaching, traveling, and other engagements, you can secure a proper proportion of time for diligent application, in private, to study and to God. While, however, you secure time for study, it is of great importance that you also pursue order in your studies; and that you study not in profession but in reality. Many a man thinks he has studied for hours, who never properly studied at all. He may have slumbered over books, but he has not descended into the fountain and well of truth. I would exhort you to read the best books, so as to pos-

sess yourselves of their contents, and to form in your own minds a well-arranged and digested system of Christian and saving knowledge. And this leads me farther to exhort you, to make all your studies subservient to the great object before you. Your own minds will lead you to particular studies; but you are to deny yourselves if these studies are not, in some important sense, connected with the great work of serving God in the ministry and saving souls. And I exhort and beseech you, especially, to observe the authority of God's own book; and, amid all your studies, to give prominent and supreme attention to it. Allow me farther to say, that I think the Christian student in the present day is exposed to two extremes—one oftener named than the other, though I think not more dangerous—the one is Popery, the other is Rationalism; the one plunges into superstition, the other into infidelity; and I well know, that amid the different publications on theological topics now in circulation, there are some of a high tone which may lead us to the verge of Popery, while others may lead us into that Rationalism which exhausts the very spirituality of Christianity, deifies reason, and, reversing the apostolic maxim, teaches to walk by sight, and not by faith. Happily you are guarded by the system received from our fathers against those two extremes. There is no superstition, there is no infidelity, in Wesleyan theology. It is high and holy, undebased by that which may intrall the mind; spiritual and heavenly, lifting up the man above all the chilling damps of Rationalism and infidelity. “Avoid extremes,” said our founder; and, in your studies and pursuits, avoid these extremes, and “hold fast the form of

sound words, in faith and love, which are in Christ Jesus."

I will just make a few suggestions to you as preachers. As Christians, students, and now as Christian ministers, "Preach the word;" that is, the word which you find in God's own book, the apostolical word, the evangelical word, concerning Jesus Christ our Savior. Preach the word truly. When you ascend the pulpit, or the desk, what is your especial object? If you are Christian preachers, it is to explain and apply the pure truth of God: to explain it, that all may rightly apprehend it; to apply it, that all may deeply feel it. And let me exhort you, in preaching the word truly, to preach it as it is. Take care to state it in its own way, lest you misstate it. Some admire what is called intellectual preaching. I scarcely understand the word in that application; but I think the thing itself, as often designated by that word, is not found in the preaching and writings of the apostles. Some admire philosophical preaching; whatever they intend by that, judging from the specimens, it is not the preaching and teaching found in the book of God. Not only in your themes, but in your very manner, take the Scriptures of truth, of the New Testament, as your model and guide. You can not mend that. You can not express God's truth in any way superior to that in which he has himself expressed it. Do not attempt to mend the word of God, not even in its form or manner; give it as it is, with all plainness and simplicity; and then, I am sure, in the proper sense of the expression, you will be evangelical preachers.

If you take the New Testament as a model, it will

never be complained that you failed to preach the true and proper Gospel of our Lord Jesus Christ. How full are the best men, in all their teachings and writings, of this great theme! Whatever subject occupied their attention, they never lost sight of the cross. They found the atonement of our Lord Jesus Christ in every part of the great system of truth, of which it is, in an important sense, the very center, and in connection with which all evangelical truth necessarily stands. Preach the word with a right intention. When you ascend the pulpit, what are you aiming to accomplish? To gain admiration there? To perform the duties of the hour as you best may? Then you are not faithful servants of the Savior. The true Christian minister ascends the pulpit with this intention—by the help of God to save all the souls within the range of his voice, there and then; to bring the unconverted to the knowledge of salvation by the remission of sins, and to edify Christian believers in their most holy faith. To bring men to God, and keep them with God, are the two things he has constantly in view. Never preach to the smallest congregation without this intention in your mind: “I am here; I will preach the word as truly as I can; not willingly misinterpreting or misapplying one word; but endeavoring, by the faithful administration of the word, to bring unconverted hearers to God, and lead converted hearers nearer to him.” Preach the word in dependence on the Holy Spirit’s aid. The apostles did so; they preached the Gospel “with the Holy Ghost sent down from heaven;” and they did not—they could not—preach it in vain. Honor the Holy Spirit, “the Lord and Giver of life,” in all

your prayers and services. And take care, brethren, lest you should make yourselves unfit to be useful. Sometimes we have such a fancy to ascribe praise to self—to talk largely of ourselves, if we are instruments of good to others—that we seem to render ourselves unfit for usefulness; God in mercy makes us less useful, or conceals our usefulness, because we can not bear to be useful. It fails us, because our vanity or selfishness would turn it to our injury. Seek also that you may be fit to be useful; and, in order to this, seek the Holy Spirit's aid, and, if you are in any way useful, ascribe the glory to his condescending grace.

Once more, preach the word in faith. We are informed on one occasion of our Lord's preaching, that the word did not profit, "not being mixed with faith in them that heard it." Is it not true sometimes that when we preach the word we preach it less successfully for want of faith in our own hearts? If the word is to be heard in faith, it ought to be preached in faith too. You know it is the word of God, able, by the Spirit's aid, to save souls. You administer it, not as the word of man, but of God—the appointed agency of salvation to mankind; and why not preach it with a firm persuasion that it will be prospered at that very time? Does not Scripture encourage us to believe that whenever the Gospel is preached the Spirit is present? The promise of the Spirit is commensurate with the invitations of the Gospel; it is not only to the Jews and their children, but to all, "even as many as the Lord our God shall call;" and wherever the word of God calls by the invitations of the Gospel, the promised gifts of the Spirit are there.

And why not expect, encourage your hearers to expect—that while God's truth is preached, and God's Spirit is present, God's work will be done? Is there not a danger, too, lest we should not expect enough from the faithful preaching of God's word. I would not disparage any means that God may be pleased to bless, and which may succeed public preaching; but I think, from Scripture and the early history of the Church, that the most powerful effects have been produced *under* the preaching of the word, and not *after* it. When the door of faith was opened to the Gentiles, when the mighty effusion of the blessed Spirit fell on Cornelius and his followers, it was *under*, *during* the first Gospel sermon they were permitted to hear. "And while Peter yet spake these words the Holy Ghost fell on all them which heard the word." The Holy Spirit did not wait till the discourse was finished, but while the apostle was preaching Christ Jesus to his attentive congregation, the preacher was blessedly interrupted by the rich descent of the Holy Ghost. Would it not be oftener so among us if we expected it?—if we remembered that the preaching of God's word is accompanied by the agency of his Spirit? Do not lead your hearers to expect that they are to be very cold during many parts of the service, but lively afterward, and at the conclusion. Preach, then, the word with earnest faith, and expect, while you thus prophesy to every valley of death, that the dry bones will be shaken, and there will be a spiritual resurrection to newness of life.

Lastly, in addressing you as pastors, I will suggest one particular which has long appeared to my own mind to be of signal importance; it is, that we are

perhaps furnished, as a Christian community, beyond almost any other, with pastoral helps and assistances; and a Christian teacher among us is especially culpable if he is not a pastor. It is the duty of a Christian pastor to know the persons, condition, and experience of the members of his flock. Where is there a better help, if rightly used, than we have in our quarterly visitation? You should take time to converse with every individual, in order to ascertain the state of every one's mind. Let me exhort you never to allow any reason for passing over this visitation with carelessness and haste. What relates to so essential a part of our pastoral office demands sedulous attention. Again, it is an important pastoral duty, that suitable counsels and admonitions should be addressed to the flock apart from the congregation. We have in our system a most important help. Can we wonder that our founder dwelt so much on the value of society meetings? I am glad that, of late years, facilities have been provided whereby we can attend to this branch of duty. Again, it is important that we should be acquainted with all that need our especial pastoral help. Is it not one great design of our leaders' meetings that the minister may be informed of any that are sick, or that walk disorderly and will not be reproved? Yes, and it will be important for you to take lists of those who need assistance at their own houses; only, when you have taken a list, visit the persons the next day; do not put it off. Let me also recommend that the young people be not neglected. They were not by our venerable predecessors. Instructions for children were printed—weekly meetings for children were regularly appointed and faith-

fully attended to—and why should they not be more extensively and sedulously attended to still?

Brethren, your opportunities are great. You occupy the most important time of your hearers, and you occupy it on the most important subjects. What opportunities has a Christian minister, in the course of one single week, of promoting the glory of God, and the happiness of eternity itself? Value, then, your opportunities. Let no fair occasion fly unheeded by. Seek to make every service profitable; and lose not one opportunity of weakening the power of Satan, and extending the empire of your Lord and Master. Consider that your working time is exceedingly short and uncertain. We hasten to decay. I can not but be reminded of this very strongly on the present occasion. Why do I stand here? Because one of our most valued men has been arrested, in the vigor and strength of his days, by the hand of sickness, and is for a season laid aside, when we hoped that, by years of uninterrupted labor, he would bring glory to God and good to man. You know not how soon you may be laid aside by sickness, or laid in the grave by death. Your opportunities are valuable, but they are fleeting; O, use them while they last; preach as dying men to dying men. And consider, too, the account you must shortly render to the great Lord and Judge of all. “It is required in stewards, that a man be found faithful.” Think it not enough to render an account to man. You may pass without censure the assembly of your brethren. Remember that you will have, ere long, to give up your account to Him, whose eyes is as a flame of fire, and who will judge righteous judgment. The Lord grant that you may find

mercy of the Lord in that day! May God's blessing be upon you! We hail you as fellow-laborers in the Gospel of our Lord Jesus Christ. We anticipate from you years of usefulness. May his blessing be upon you! May he anoint you with the Holy Ghost and with power; and when your earthly course is run, may he receive you to the heaven of his eternal glory!

The 700th hymn,

“Lord of the harvest, hear,”

was then sung. The Rev. Messrs. Joseph Taylor and Waugh engaged in prayer, and the President closed with the benediction.

THE CHARGE.

On Thursday evening, in the same chapel, a solemn charge was delivered to the newly-ordained ministers, by Rev. Robert Newton, Ex-President, in the presence of a crowded audience. The services were commenced by singing the 704th hymn,

“Jesus, thy wandering sheep behold;”

after which Rev. Messrs. Stewart and Price, Irish representatives, engaged in prayer. The President then read the sixth chapter of the 2d Epistle to the Corinthians. The 700th hymn,

“Lord of the harvest, hear,” etc.,

having been sung, the names of the young men were called over, and they remained standing in the center and adjoining front seats of the gallery during the delivery of the address, which occupied nearly two

hours. We subjoin an outline, with many passages entire, of this admirable and impressive discourse.

Addressing himself to his "dear brethren," Mr. Newton commenced, by observing,

"I offer no apology in rising to address you on this occasion. Aware, as I am, that this duty, according to established usage among us, devolves upon me, by virtue of that relation which I have the happiness and honor of sustaining to this body of Christian ministers. Had it, however, been left to my own choice, or had I been at liberty to consult my own inclination, I would have chosen much rather to have been seated, side by side, with some of my brother ministers, that I might have listened to some one who might address you more efficiently than I can reasonably hope to do. 'The spirit of the prophets,' however, must be 'subject to the prophets.' I doubt not that you all feel the present to be an occasion of deep and thrilling interest. It is interesting to yourselves, interesting to your fathers and brethren, and deeply interesting to all those societies over which you may be placed, and those congregations to whom you may be called to minister. The events of the last evening, and the transactions of the two preceding evenings, must, as I think, give a color to your future life; and the results of these events and transactions must inevitably stretch far beyond the circle of this world, and be seen, and met, in that world, where life, in some sense, must all be re-judged again.

"I am to speak to you on subjects pertaining to the office and ministry to which you have been separated; and let me remind you, first of all, that it is not assumed, but it has been ascertained, to the

conviction and satisfaction of those who are immediately concerned, that you are personally and individually real Christians; and that you are real Christians, not because you were born in Christendom, or born of Christian parents—not merely because you were the subjects of Christian baptism by the outward and visible sign—not because you have made a general Christian profession; but because you have actually received the truth and grace of our Lord Jesus Christ unto salvation. You have personally and individually seen the evil of sin; you have felt its bitterness; you have also offered unto God the sacrifices of a broken and contrite heart; you have individually fled to Christ crucified as your only refuge from despair; you have believed on the Lord Jesus Christ to the salvation of your souls; and you have now faith in Jesus Christ, living, saving faith. You have now the witness of the Spirit attesting to your spirits that you are the adopted sons of God, that God has put you among the children, and you belong to his spiritual family, the household of faith, and in your hearts the Savior's love is shed abroad; you are going on to love God with all your hearts, and minds, and souls, and strength; and you are seeking—some of you have attained—that 'perfect love which casteth out fear.' Now we deem these absolutely essential to a Christian minister in the very first instance; for though it would be far from us to undervalue talent, learning, general science, and eloquence—things highly desirable, and, when sanctified, calculated to be highly useful—yet personal religion is absolutely essential. How can any man, in the very nature of things, be competent to

teach others till he himself be savingly taught of God? How can any man communicate what he himself does not possess? How can any man be likely to persuade others to repent, while he himself is impenitent? How can he feel for sinners, while he himself is living in sin? How can he effectually explain the nature of faith, while he has never ‘believed with the heart unto righteousness?’ Or, how can he explain real conversion to God, while he himself is unconverted? Nor do we conceive that the great Head of the Church will ever call any man to the work of the ministry who is himself disaffected to the person and government of the Lord Jesus. Surely he will not commission a man to go forth and ‘call sinners to repentance,’ while he himself is impenitent?—to go forth and ‘contend for the faith,’ while he himself is an infidel?—to go forth and ‘proclaim liberty to the captives,’ while that man, in his present state, must be himself clanking in chains? We remember that the Savior himself received a second and a third time an affirmative reply to his question, ‘Simon, son of Jonas, lovest thou me?’ before he commissioned him to ‘feed his sheep’—to ‘feed his lambs;’ intimating that he must love the Savior before he could be commissioned by him; and when, the third time, Peter said, ‘Lord, thou knowest all things; thou knowest that I love thee,’ then it was that the great Shepherd put the pastoral crook into his hands, and he was authorized and commissioned by his divine Master. What is thus absolutely necessary at the commencement, you will find equally essential during the subsequent periods of your ministerial career. Unless you keep up the

life and power of religion in your own souls, unless you 'live in the Spirit,' and 'walk in the Spirit,' and maintain intimate communion with the Father and the Son by the Holy Ghost, your work will soon to yourselves become burdensome, if it be not irksome, and you will, if you decline in personal religion, lose your relish especially for the more spiritual parts of your work in the ministry. And then, those to whom you minister, who have spiritual discernment, will soon perceive that your ministry has become barren, insipid, and pithless; your ministrations will lose their freshness, unction, and efficiency; and the hungry sheep will look up to you, but, alas, they will not be fed. I know that many private Christians think, that because a man is a minister of religion, he is in no danger as regards his spiritual progress, because religion is his business not only on Sabbath days, but every day. But perhaps here lies the danger—lest you should read your Bibles for others rather than for yourselves—lest you should preach to others rather than to yourselves—lest you should think, read, pray, and preach professionally, rather than as those who themselves every day, hour, and moment, need to realize the full power and blessings of that religion which you are to enforce upon others. O, how necessary it is that you should possess, day by day, with increase, the plenitude of the Spirit's power and grace! and this would not fail to give unction, power, and efficacy to all your ministry. Did not the apostle of the Gentiles view the subject in this light? What said he? 'This one thing I do,' [how many things had he to do besides? the care of the Churches, journeys to travel, sermons to deliver] 'forgetting

those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' Let it never be forgotten, that in regard to spiritual advancement and personal holiness you ought to be ensamples to the flock, to go before them, to invite them onward, and to say, 'Follow us as we follow our Lord.' Be ensamples in word, in spirit, in faith, in purity, and in charity.

"But you have also received authority to preach God's holy word. We believe that you have been called by the great Head of the Church to this office and ministry; and we hold that Jesus Christ has never resigned his prerogative to select and commission his own ministers. This is his own inalienable right; and we have ever held, and maintain, that there is such a thing as a divine call to the Christian ministry. You are persuaded, I believe, that you are 'inwardly moved by the Holy Ghost to take upon you this office and ministration.' And then this divine call [of the certainty and reality of which you are personally persuaded] has been ascertained as far as it can be ascertained by men—ascertained by your fathers and brethren—for you have been engaged in a probationary ministry, each at least four successive years, exercising the talents as well as graces which the Head of the Church has given you. Moreover, he has affixed his seal to the exercise of your probationary ministry, by granting you success in your labors. And you have also been personally exercised since you came to this conference; a large proportion of you, in the presence of the great congregation, have witnessed a good profession before many witnesses;

and, with this conviction, you have been solemnly and actually set apart by ‘the laying on of hands of the presbytery;’ so that the divine call has been ratified by the official sanction of the fathers in that ministry with which you are now connected. You are not, therefore, self-appointed ministers; you are not unauthorized ministers. The first apostles were extraordinary men—they had an extraordinary calling—they were invested with miraculous endowments—they received the miracle-working power to accredit their ministry—and they went forth in the plenitude of heavenly inspiration. They were a race of men *unique*. It was requisite that the apostles of Jesus Christ should have seen the Lord, should be witnesses of his resurrection, as the promulgators of our common Christianity. Their work is done; they have rested from their toils; the like to them the world never saw before; nor will the world ever ‘look upon their like again.’ In these times, we hear much and read something about what is called the apostolical succession. Now, it certainly is for those who prefer that claim, and who assert it for themselves, in order to establish their claim, to make out the reckoning. Bold assertions I have sometimes heard, and frequently read: the proof of these assertions I have never yet found. But if you, or I, could fully make out the reckoning, and could ascertain and produce every link of the chain from St. Paul or St. Peter to this very hour, I see not how that could prove that I am, or any one of you can be presumed to be, on that account, either a good man or a good minister, for the obvious reason, ‘If any man have not the Spirit of Christ, he is none of his.’ Be it yours, then, to be

employed Sabbath after Sabbath, and day by day, in the transmission of apostolic doctrine, to imitate the apostolic example, to imbibe and exercise the apostolic spirit, the spirit of self-denial, of genuine, meek humility, of enduring patience, of burning, quenchless, flaming zeal. Be it yours to look for, and never be satisfied till you receive, apostolic success, seals to your ministry, sinners converted, souls saved from death; for these are the highest and very best credentials that can be produced that you are the true ministers of the Lord Jesus, and the followers and imitators of the apostles of Christ. I trust that you will ever be able to say, to those who may institute inquiries, with all humility ascribing the grace and glory to God, ‘Go and tell John the things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them.’

“Now the subject of the apostolic ministry, as I had an opportunity of remarking the other morning, was pre-eminently and especially ‘Christ crucified.’ ‘We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Christ’s sake.’ ‘God forbid that we should glory,’ [said the great apostle of the Gentiles,] ‘save in the cross of our Lord Jesus Christ.’ Christ must be the theme, the subject of your ministry: Christ, in his person, his work, his redeeming grace, his saving benefits, his glory, and his kingdom: Christ, not only upon you in his name, not only among you in the ministrations of his truth and the ordinances of his house, but Christ in you, the hope of glory. This is the essence of apostolic

preaching. I am either greatly mistaken or there is not a little danger of reducing Christianity to a mere ceremonial, to a matter of Church authority, to sacraments, so as to supersede or relax vital, personal, experimental Christianity. Be on your guard against this. Remember, it is 'Christ in you, the hope of glory,' 'whom we preach.' 'For the kingdom of God is not meat and drink'—not ritual and ceremonial only—'but righteousness, and peace, and joy in the Holy Ghost.' See to it, then, my dear brethren, that yours be ever a truly Christian ministry; that in your ministry Jesus Christ is all and in all. You are not commissioned to deliver mere philosophical lectures—to bring before your people mere metaphysical disquisitions—no, nor to deliver mere ethical discourses. There is a word employed in certain quarters, at the present day—a word that designates a certain kind of preaching, a word that I think circulates for far more than it is worth; the term is, 'He is an *intellectual* preacher:' and I fear it is employed to designate a ministry, a kind of preaching, that is not very spiritual—that is not truly out and out evangelical—that is not very experimental, and heart-searching, and soul-converting: alas, alas, for all such intellectual preaching! Remember, the legitimate subject of your ministry is evangelical religion—'the truth as it is,'—where?—'in Jesus;' and then be as intellectual as you please, as you possibly can; only see to it that the operations of your intellect are employed on subjects that are legitimate to the Christian ministry.

"Take care, my dear brethren, from time to time, in the selection of subjects, that you bring before the

people that which is adapted to their state and circumstances, and that which is likely to be useful ; for this is what we should keep in view—not personal display, not the exhibition of talent, not acuteness, or critical acumen, or eloquence. These are utterly unworthy. What will the great heart-searcher think of us? We must direct our ministry to the benefit of those who hear us, that they may be profited, edified, and built up in their most holy faith. I shall not soon forget what a venerable minister of the Established Church [the late Mr. Cross, of Bradford] said to me, some twenty years ago, when I was comparatively young in the ministry. Several friends, who had been present, left the room, and we remained by ourselves. Affectionately and tenderly taking hold of my hand, and turning toward me his sightless eye-balls, he said, ‘Dear brother, you are a young minister ; suffer me to give you a word of advice : always in your preaching give prominence to the great capital doctrines of the Gospel, to the divinity and atonement of Christ, the fall of man, justification by faith, the direct witness of the Spirit, [for he held that doctrine,] and the Spirit’s work in the heart of man, producing holiness there, and leading to holiness of life and conversation : depend upon it, that is the preaching God will bless, and to which the Holy Ghost will affix his seal.’

“Let me suggest that you all, in the exercise of your ministry, whether on the Sabbath or week-day, in the town congregation or the village chapel, in the hamlet or the private house, that you always preach under a firm conviction, and persuasion, and realization of the truth and importance of that of which you

speak. Never, O never, speak of divine things, and of our common Christianity, as though, after all, it remained to be proved whether Christianity is a divine institution, and somewhat doubtful whether Christianity be from heaven or of men. You have examined its evidences, and there may be occasions when you may be specially called to place before your people those evidences of the divinity of our holy religion—its external evidences, its internal and collateral proofs—you know how to classify them; but where is the propriety of staying to prove what not a man of your congregation doubts? And if there be those who doubt, you have already witnessed its divine power and efficacy, therefore go forth in the conviction that it is the truth of God, revealed from heaven, for the instruction and salvation of men. And O, think of its importance! Why, on the admission that it is true, it must be important, it must be of the first and last importance to every human being. If Christianity be any thing, it is necessarily every thing: it connects itself with the glory of God, and the salvation and happiness of man. Ever have present to your mind's eye, and recollection, and heart, the truth and importance of divine things. This will give a character to your preaching, to your manner, to your very style and language, corresponding with the sacredness of the things of which you are speaking. You will not be tempted to descend to any thing low, vulgar, or coarse. Nothing of that will you find in the discourses of our Lord and his apostles. On the other hand, never attempt to soar to something out of your reach. Never attempt a style and language gorgeous, or overloaded with

flowers and ornaments of speech. Depend upon it, this will greatly offend the most devout and pious of your people. Any thing of this sort will be disgusting to persons of real learning and correct taste. O, there is a charm, a beauty, an impressiveness, an attraction, in simplicity of style, language, and manner, for which I vouch you can find no adequate substitute. Deem it unworthy of you to spend time in endeavoring, first to collect materials and then to construct artificial flowers, which, after all, are sickly and scentless. If you have powers of imagination as well as intellect, or if there is a flower just in your way, just growing upon the margin of the path in which you are treading, I know of no harm in plucking it; but never go out of your way in search of flowers. Dare to be yourselves. There are some young ministers who seem disposed to renounce their own identity; who, in the pulpit, are inclined to be somebody else, by attempting to ape some favorite preacher they may have happened to hear. Now, let me say a word or two on this subject. First, it is much more easy to imitate the defects than the excellencies of any given character whatsoever; and, generally, those creatures of imitation acquire the defects and imperfections rather than the excellencies of the men on whose model they wish to form themselves. Then, if the originals happen to be known, your attempting to ape them will, in the eyes of your congregation, make you perfectly ridiculous. Again, this is unnatural. The garment of another man does not sit easy upon me, nor would mine upon you. They don't suit or fit us. He who made us all, made us to differ in size and external appearance; and

perhaps mentally we differ as much as physically. Cultivate, then, your own powers. Dare to be yourselves. Endeavor to find out your particular talent. Some of you may be called to be ‘sons of thunder’—to hurl from Mount Sinai the thunder and lightning, to flash conviction on the guilty mind by the terrors of the law. Others may be designed to be ‘sons of consolation’—to administer the soft, still, small voice of peace and of comfort.

“And then, let me strongly recommend to you to cherish and cultivate a truly catholic spirit—a spirit of love to all. Love the truth, love holiness, wherever you can find the one or the other; and where the one is you will generally find the other, for, like wisdom and prudence, they live together. You are Wesleyans; you have made your choice: Wesleyans in your views of Christian theology and doctrine, of Christian discipline and Church order; Wesleyans from conviction and inclination: but then it follows not from this that you are to be bigots, that you are to indulge in or manifest a narrow sectarian spirit. That was not the spirit of our divine Master. ‘By this shall all men know that ye are my disciples, if ye have love one to another.’ If we must talk about the apostolic spirit, then this narrow, exclusive spirit is not apostolic. What says the great apostle? ‘If Christ be preached, I do rejoice, yea, and I will rejoice.’ If, then, Christ be preached by a minister of another section of the Church, I trust you are sufficiently apostolic, in spirit and temper, as to say, ‘We also rejoice, and will rejoice.’ Let me tell you, a catholic spirit is a Wesleyan spirit. You have read, I trust, the sermon of our venerable founder on this

very subject; and, I trust, have not only received conviction from it, but are cherishing the same spirit, and arming yourselves with the same mind; and in subsequent years will be ready to say, 'If thy heart be as my heart, give me thy hand'—hailing ministers of other denominations, and people of other sections, as your brethren in the Lord, and letting your language be, 'Grace be upon all them who love our Lord Jesus Christ in sincerity.'

"Let me earnestly and affectionately say to you, Be men of prayer, of much prayer, earnest prayer, continuous prayer, unceasing prayer. A good minister not only gives himself to the ministry of the word, but also to prayer. Remember the language of a venerable servant of God, of old time: 'Moreover, as for me, God forbid that I should sin against the Lord by ceasing to pray for you; but I will teach you the good and the right way.' How can any man expect to be successful in teaching 'the good and the right way,' unless he sanctify all his ministrations by prayer to God? A grievous sin it would be, against God and man, were you to cease to pray for the people of your charge. 'But,' said the great apostle, [alas for the man, under the name of a Christian minister, who cannot say it,] 'God is my witness, whom I serve with my spirit in the Gospel of his Son, that I daily, without ceasing, make mention of you in my prayers to God.' Continue you to be men of prayer. You will not study to advantage, or preach with success, without prayer. I was struck with an observation respecting a minister, which I heard from a person the other day, 'He preaches as though he prayed a great deal.' If you are much in prayer you will feel

God in your ministrations, and what you say and do God will prosper. It is recorded of the celebrated Thomas Walsh [and as a man of learning as well as piety he was an honor to the country which gave him birth] that he always, when he had an opportunity, went from his knees to the pulpit, and from the pulpit to his knees. He did not come down and begin to fish for adulation and praise. What was the advice of the never-to-be-forgotten Dr. Adam Clarke to a young friend of his and of mine, and to many of us, at that time, one of our coevals, but our coeval no more, [the late David M'Nicoll?] 'Study yourself half dead, and then pray yourself quite alive again.'

"And then always expect success. Remember it is the truth you publish; it is the Gospel of salvation you proclaim; it is God's own ordinance, it is his own institution; it is a dispensation of the Spirit; and the Holy Spirit is there to bear witness to the truth, and apply it to the hearts and consciences of the people. 'Lo, I am with you always.' That promise did not belong exclusively to the first apostles. It is added 'to the end of the world.' So the promise is yours, and if you live in the spirit of your Master, the Master will accompany you, and then you may expect success. Never content yourselves merely by preaching so many sermons. Your great object is, to bring sinners to Christ, to save souls from death; and I hope you never will be satisfied unless you see that God gives you his blessing, that you have seals to your ministry, and souls for your hire."

The reverend speaker then went on to describe, in detail, the duties of the ministerial office, which they were called upon faithfully to perform. As invested

with the Christian pastorate, they were bound to conduct properly the public worship of almighty God, to be the mouth of the people in prayer, and to see that the singing was simple, congregational, and devotional. They must also duly administer the holy sacraments, baptism, and the Lord's supper. In exercising Christian discipline, they must be mild, firm, and impartial, knowing no man. He enforced the duty of meeting and addressing the societies, as distinct from the general hearers. They were also called upon four times in the year, to speak personally and individually to the members at the quarterly visitations. He likewise urged upon them the vast importance of pastoral visitations, to seek out those who were sick, weak, or perplexed. A great man had said, "The best way to find the road to a man's heart, was first to find the way to his house." He solemnly guarded them, in their intercourse with their people, against suffering their conversation to degenerate into mere gossip, mentioning the case of a young female, who, having been awakened under a minister, was anxiously desirous to meet him, in order to obtain spiritual comfort and encouragement, but who found him so trifling and frivolous, that her convictions vanished. They ought to be the same in the pulpit and out of the pulpit, in the house of God and in the house of friends. They must not forget or neglect the lambs of the flock; but, when they had opportunity, should speak to children and pray with them. Young minds were tender, flexible, and tenacious of impressions. He had met with many persons who retained a vivid recollection of some good words said to them by some venerable minister, when they were young. After

observing that a small part of their work was to be done in the pulpit, he adverted to the rules which enjoined them "never to be unemployed, never triflingly employed, and never to while away time," inculcating early rising for study and self-improvement, and pointing out living examples, as well as the examples of the departed, for their imitation. Lastly, he dwelt upon their encouragements, the importance and dignity of their office, the tremendous consequences of unfaithfulness, both to themselves and others, and the happiness and glory of exercising a successful ministry. He concluded as follows:

"This I say, brethren, 'the time is short;' the time of living and the time of laboring, the time to do good, and the time to get good, the time to study in private, and the time to labor in public. 'The time is short.' You will soon pay your last pastoral visit, offer up your last prayer, preach your last sermon; even now 'the Judge is at the door.' 'The king's business requireth haste.' Go, then, inspired by the prayers of your fathers and brethren in the ministry, encouraged by the prayers of this large, deeply-interested, and devout congregation; go, in the spirit and power of your great Master, and proclaim the 'faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners;' go, and unfurl the blood-stained banner of the cross, that multitudes may come to enlist under the sacred standard; go, and lift up the blazing torch of Gospel warfare; go, that 'the people who sit in darkness may see a great light;' go, and live, and toil, and labor, and preach, and pray, and pant for souls, and be willing to spend and be spent for all; go, and lead

on the troops of Jesus Christ, the militant Church, from combat to combat, from victory to victory, from triumph to triumph, till the armies of the aliens are put to flight, and the trophies of the Savior are multiplied through your instrumentality; go, and ‘labor at your Lord’s command,’ and ‘offer all your works to him;’ go, and faint not; till he that hath called you to the work shall say, ‘It is enough, come up hither.’ May you put off the harness, and put on the crown; and to God’s name shall be the praise forever! Amen.”—*London Watchman*.

THE END.

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